

Zion's Herald

WEDNESDAY, SEPTEMBER 18, 1901



PRESIDENT THEODORE ROOSEVELT

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"HONORARY DEGREES"

An Illuminating Explanation

MR. EDITOR: The constant and generous interest which you have shown in the work of the Freedmen's Aid and Southern Education Society for many years, gives full assurance that you would not by any word misrepresent our work or put a single obstacle in its way. The strong and almost unqualified arraignment of this Society in your late editorial on "The Scandal of American Degrees," because of degrees conferred in past years by schools under its direction and control, does injustice to the work as it is at present administered by the board.

As to the attitude of our board of managers, permit me to say that a law has been passed forbidding the local boards of trustees of these institutions to confer honorary degrees without first having all applications passed upon by the board at Cincinnati. Not a single honorary degree was this year authorized by our board. I was present at the meetings of the local boards of four of our leading institutions, and, although there were several applications, not a single degree was conferred. When it was announced that in two of our schools such degrees had been given by the local boards, of course without the knowledge of the office, their attention was called to the above-named rule of the board. This requirement will not again be violated.

As to the subservieny of these schools in the past to "bishops, secretaries, and prominent white ministers," who wrote "strong letters not only requesting but demanding that the degrees be conferred," I may not now speak. You may, however, pardon this personal reference, indicating the attitude of one now officially related to these schools. Having been on the field at the head of one of these institutions, I may say that by voice and act I bore my witness against this scandal of cheap degrees. During the first fifteen years of the history of Gammon Theological Seminary, but one honorary degree was granted, and that to a man who is honored by the entire church for his character and scholarship, J. W. E. Bowen. Only four other degrees have been given in the eighteen years of its history, and these to graduates bearing the degrees of A. M. and B. D., three of them being presidents of colleges. Is it not true that these degrees were worthily conferred? As the schools of the African Methodist Episcopal and the colored Baptist churches give degrees to their representative men of color, it is only reasonable that, in exceptional instances, we should thus honor our worthy ministers who have really won distinction in literary and scholastic work.

Again, in your arraignment of these col-

leges above all others, do you give full credit for the scholastic work they are really doing? Several of our colleges in their curricula meet all the requirements of the university senate. Two of our professors are members of this body. Several of our schools, therefore, rank in the requirements of scholarship with a number of other colleges of our church.

The spectacle of ministers throughout the North, through influential friends often high in the church, seeking these degrees from some of our schools that have in their college departments all told hardly a dozen students, schools which were organized by the church and are sustained largely by benevolent collections especially for the helping of a race that has been denied the advantages of higher education, furnishes a situation that merits the rebuke that you have given. From references that are current in the church, I realize that you are expressing a sentiment that is quite general among our thoughtful laymen and ministers. As in other years our local boards of trustees, often composed of inexperienced men, gave these degrees in answer to strong petitions often signed by representative men of the church, it seems to some that the reflection is upon those seeking these empty honors rather than upon these institutions, which were founded as grammar schools a generation ago, and which have only slowly developed into schools, in some instances, offering full collegiate work.

If the Society as an organization has been in the past responsible for these cheap degrees, as is thought by some, the rule instituted some time ago requiring all applications to come before the board of managers, places the responsibility where it belongs. However, this is no plea for the giving of degrees. The multiplying of these empty honors by our ordinary colleges has, in the eyes of the world, become the scandal of America, as it is the disgrace of the church. And it is true that the history of this Society, in the widespread distribution of honorary degrees permitted through its schools, has not been creditable either to our church or to its ministry.

W. P. THIRKIELD, Cor. Sec.

Gen. Daggett Against the Canteen

GENERAL AARON S. DAGGETT, who retired last spring after forty years of service, has given his reasons for opposing the canteen in a letter addressed to Rev. J. B. Dunn, D. D., at Ocean Grove. The letter is as follows:

West Harpswell, Me., July 24, 1901.

DEAR SIR: In reply to your letter of the 22d inst, I will give you the following reasons for my opposition to the army canteen, viz.:

(1) It presents the saloon to the recruit in its least objectionable form. Many of our soldiers come from the rural districts, where they never entered nor even saw a saloon. Arriving at an army post, they find the saloon, called canteen, established by the United States Government, managed by army officers, and in many cases made as reputable as such an institution can be. It is the place of resort for nearly all the soldiers of the garrison. They live in an atmosphere that makes them feel that the thing to do is to spend their money at the canteen; it helps the company mess. The most of the recruits yield, and soon form the beer habit. The credit system prevails. The soldier, being out of money, obtains checks on the canteen, presumably for a small part, but actually, in most cases, for a large part of his pay.

This debt he is compelled to pay on payday. He receives his money at the pay

table, and immediately goes to the canteen officer, and pays a large part, perhaps all of it, to the canteen. In a few days he is out of money again, and repeats the same process, month after month, during his term of service. He entered the service free from the drink and debt habit. He is discharged with both fixed upon him.

(2) The canteen stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and as a convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger.

(3) The constant presence of the canteen and the credit system offer opportunities for the soldiers to keep slightly under the influence of liquor all the time. It was no unusual thing to find a company (I commanded a company more than twenty years), on inspection, with a majority of its men more or less under the influence of liquor, but not so much so as to subject them to punishment; but they could not perform their duty as well as they could if they had not been drinking.

(4) If there is no canteen at an army post, saloons will spring up just beyond the military reservation, but of so vile a character that respectable soldiers will not visit them. When I commanded a company, four-fifths of my men would not go near such dens of vice. The drunkards would have their pay-day spree, spend all their money, serve sentence of court-martial, and be sober the rest of the time. The viler the outside dens of iniquity are, the better for the morals of the garrison, because they keep respectable men away, and the majority are respectable.

(5) There doubtless have been cases when the canteen has been of temporary benefit. It is said that falsehood may be of temporary benefit to him who avails himself of it. But it will be ruinous to him in the end. So will the canteen system be to the army.

(6) The canteen system, in my opinion, resolves itself into this question: Is it best to keep a constant temptation before the total abstainers and moderate drinkers for the purpose of controlling the few drunkards?

Many of our railroad companies and business firms require total abstinence of all their employees. Only imagine their establishing canteens for them! Trainmen slightly dazed with beer! I believe the Government should require the same of the army.

You are at liberty to use this as you please.

Yours truly,

A. S. DAGGETT,
Brig. Gen. U. S. A., retired.

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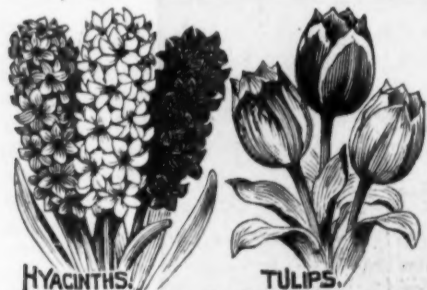
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Zion's Herald

Volume LXXIX

Boston, Wednesday, September 18, 1901

Number 37

Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

PAN-AMERICAN CONGRESS

MEXICO is making elaborate preparations for the entertainment of the Pan-American Congress, which will meet in Mexico City next month. The government has expended about \$200,000 in fitting up a suite of apartments in the national palace for the use of the Congress. The rooms adjoin the treasury department and overlook the historic Plaza de Armas, or central square of the capital, which has echoed with the tread of foreign troops and seen the rise and fall of at least four foreign flags — those of Spain, Austria, France, and the United States. The main hall is a rare combination of the antique with modern style. American woods, exquisitely carved, decorate the interior; the door hinges are of heavy bronze, the ceiling high with vaulted effect; nearly two hundred electric lights rim the cornices, while from the centre depends a very graceful crystal chandelier set with one hundred fine lights. Black and white marble appears everywhere. The walls have been tapestried in bottle green with old gold trimming or figures. In this gorgeous chamber the two hundred delegates from the three Americas will meet in executive sessions and discuss matters of public policy of great interest to the world.

SCHLEY COURT OF INQUIRY

THE court met in Washington on Thursday of last week. After the disposal of preliminary matters Rear Admiral Schley challenged Rear Admiral Howison as a member of the court. His objections were that Admiral Howison had already formed and expressed an opinion on the merits of the case about to be investigated; that the opinion was adverse to Admiral Schley, thereby indicating a bias and prejudice which render him ineligible. Witnesses were examined, and after a brief deliberation by Admiral Dewey and Rear Admiral Benham, the other members of the court, the announcement was made that the objections were sustained, and that Rear Admiral Howison was, therefore, retired from the court. The court was thereupon indefinitely postponed; and as the death of the President has occurred since, the inquiry will not be resumed until after the funeral.

Since the adjournment, Admiral Ramsay, at one time chief of the Bureau of Navigation, has been selected as Admiral Howison's successor.

ACTION AGAINST TREATING

VERY significant action was taken by the Catholic Knights of Ohio in their annual convention at Columbus, Ohio, last week, when they adopted resolutions pledging the 25,000 members of that organization against the American practice of "treating" to intoxicants. The obligation was incorporated in the association laws and made a condition of membership. Archbishop Elder of Cincinnati suggested the action. One of the leading agitators of the anti-treating movement says that a meeting will be held soon, probably in New York, for the purpose of forming a national society to promote temperance by doing away with the treating custom. It is said that the national society would be under the direction of Archbishop Ireland and Rev. T. DeWitt Talmage. Every association of young men in the United States will be given an opportunity to unite in this crusade, regardless of sectarian views.

IMMIGRATION LAW FOR ENGLAND

RESIDENTS of the East End of London have organized a society to secure the passage of immigration laws similar to those in operation in the United States. It is called the "British Brothers' League." The leaders are engaged in enlisting prominent supporters. The president of the organization says the influx of aliens into the East End of London has produced intolerable conditions. He declares that English citizens are being driven from their native parishes and "the bread taken from their mouths." The plan of relief is to introduce a bill in the next Parliament imposing penalties on the owners and captains of ships landing persons likely to become public charges, and compel them to return such persons to their port of embarkation. The president denies that the movement is anti-Semitic, or that it has a religious or political bias.

ATTACK ON PENSION COMMISSIONER

AS was expected, the grievances of a faction in the Grand Army against Pension Commissioner Evans were aired at the Encampment in Cleveland last week. Commander-in-chief Rassel recommended the preparation of charges against the pension commissioner and their submission to the President. A minority report of the committee on pensions made similar recommendations. General Sickles was especially prominent among the speakers opposed to the present adminis-

tration of the pension office. News of the serious condition of President McKinley prevented the transaction of further business other than the election of officers. General Sickles, who had been an active candidate for election as commander-in-chief, withdrew before nominations were made, and Judge Eli Torrence was elected to that office. The pension matter was referred to Commander Torrence and a committee on pensions to be appointed by him, with instructions that at a suitable time the matter be brought to the attention of the President.

OPEN-AIR CURE FOR CONSUMPTIVES

LAST winter a Boston scientist whose name has not been made public experimented with tent life in midwinter as a cure for consumption with such success that he earnestly recommends the plan to persons afflicted with that disease. He pitched his tent on Huntington Ave. during the coldest part of last January, and lived in it until early spring. Plans are now being formulated for the formation of a cold-weather camp for consumptives near Boston for the coming winter. The proposed camp will consist of ten plano-box tents arranged in a circle, with an open-air fire in the centre, and surrounded with a duck wall eight feet high. A consumptive will live in each of the tents. He will sleep there even in the coldest weather, with no other protection than plenty of felt blankets, felt sleeping boots, and a two-gallon jug of hot water. The bill of fare will include coffee, chocolate, milk, eggs, vegetables, bread and butter, and meat — chiefly beef, mutton or pork broiled on spits before the fire or roasted in the embers, or boiled down into soup. Each patient will wear one heavy suit night and day, and will take a quick, soapless bath once a week. It is expected that the open air and rigorous surroundings will so affect the bodily organism that the disease will be conquered without the aid of any other remedies.

ANCIENT RACES IN ARIZONA

RECENT investigations in the petrified forest of Arizona by representatives of the Smithsonian Institution of Washington, have brought to light exceedingly interesting remains of at least four distinct races of people who once inhabited that region. The ruins indicate that the buildings were erected probably one thousand years ago. Houses three stories high have been excavated, with stone walls singularly like those of modern buildings. The stones are regular in appearance and many of them are eight feet square. Shrines of red granite and petrified wood were dug up in front of the villages, and about them were objects of shell and fine pieces of polished chalcedony which were

buried with the dead. Near Forestdale in the Apache reservation was found a ruin covering seven acres, with a dance plaza of one acre and an acropolis 170 feet in diameter filled with rooms. The masonry was more massive than that of the other ruins. Around the acropolis was a circular stone-wall two feet thick, containing stones one yard long, two feet wide, and two feet thick. Jars of human ashes were discovered, thus giving rise to the supposition that the ancients practiced incineration as well as interment.

DEATH OF PRESIDENT MCKINLEY

FOR a week encouraging bulletins had been issued from the Milburn house in Buffalo, where the President was lying, and there was general expectation that he would get well. On Friday, however, this hope was rudely destroyed by the alarming reports sent out. He experienced a sinking spell, from which he rallied only by the use of heart stimulants. In the evening the physicians recognized that his end was very near. Life was maintained a few hours only by the use of oxygen. When the near approach of death was fully realized, members of the cabinet were admitted one by one to take a last look at their dying chief. When Mrs. McKinley entered the room for the farewell he recognized her. Their parting was heartbreaking. Mrs. McKinley was overcome, and was borne from the room. Mark Hanna knelt by the side of the dying man, and with his voice quivering with emotion begged for recognition. But the President was no longer conscious. The end came without a struggle at 2.15. The members of the family, with the exception of Mrs. McKinley, who was in an adjoining room, were at the death-bed. Dr. Rixey was the only physician present. Later, when Mrs. McKinley was informed of her husband's death, she received the announcement with unexpected composure. She has since exhibited a rare degree of strength and bravery in the midst of her inexpressible sorrow.

An autopsy revealed that the President's death was caused by gangrene, which had set in immediately after he was wounded, affecting the interior of the stomach and the route of the bullet. It is the unanimous verdict of the physicians that no medical skill could have saved him.

WORLD-WIDE EXPRESSIONS OF SORROW

NEWS of the death of President McKinley caused widespread grief in all parts of the civilized world. Everywhere in the United States deep feeling was shown by flags displayed at half-mast, cessation of social functions, closing of public offices on Saturday, and memorial services in the churches on Sunday. King Edward commanded the English court into mourning for one week, and the Union Jack was displayed at half-mast on all the public and many of the private buildings throughout England and Canada. The stock exchanges of London, Liverpool and Glasgow joined with the New York exchange and closed on Saturday. In Germany, by order of the Emperor, flags on the government buildings were hung at half-mast. Flags were draped or furled in Paris. Similar demonstrations occurred in other parts of Eu-

rope. Special mention was made of the dead President in the principal English and Nonconformist churches on Sunday, and at many of the services the "Dead March" was played. At the American embassy in London telegrams of sympathy for America were received from all parts of England and from all over the Continent. Ambassador Choate described the demonstration in England as "unparalleled in magnitude, warmth and sincerity," and a Vienna newspaper is quoted as saying: "The ocean is not wide enough to hold all the sympathy that is streaming from the Old World to the New."

MR. ROOSEVELT TAKES THE OATH

IMMEDIATELY after the death of President McKinley inquiries were made for Vice President Roosevelt, and it was ascertained that, having been assured that the President was not in a dangerous condition, he had gone to the Adirondacks for his family. Messages were sent to him post-haste summoning him to Buffalo. He was found on top of Mount Marcy, ten miles back from North Creek, N. Y., whither he had gone for a solitary walk. At North Creek he took a special train which had been sent there for him, and was soon whirled away to Buffalo. He was driven at once to the home of his host, Mr. Ansley Wilcox, where he made arrangements to call upon Mrs. McKinley. As his carriage was about to start he found an escort of cavalry awaiting him, but with characteristic frankness he told the officers that he did not desire their services. Later he explained that he considered it entirely out of place, under the circumstances, for him to approach the Milburn residence accompanied by the pomp and clamor of a military display. In the afternoon, at the residence of Mr. Wilcox, Secretary Root, in behalf of the members of the Cabinet, formally requested Mr. Roosevelt to take the oath of office as President of the United States. Before being sworn he stated that he would absolutely continue the policy of Mr. McKinley. The oath was administered by Judge John R. Hazel in the presence of five members of the Cabinet and a few others. All were deeply affected. After taking the oath Mr. Roosevelt asked the members of the Cabinet to retain their portfolios for the present.

FUNERAL ARRANGEMENTS

THE funeral of President McKinley began in Buffalo with a simple service at the Milburn house at 11 o'clock on Sunday. President Roosevelt, members of the cabinet, relatives, and a few intimate friends of the dead Executive were present. Dr. Charles Edward Locke officiated. After this service the casket was escorted to the City Hall, where it was permitted to lie in state until after 10 o'clock, during which time it was viewed by 80,000 weeping men, women and children. On Monday the body was borne from Buffalo to Washington on a special train. The casket of the dead President rested on a raised bier in the observation car at the rear of the train, where it could be seen by the throngs of people who had gathered at the crossings and stations to watch the train pass. Mrs. McKinley,

President Roosevelt, members of the cabinet and high officials accompanied the body. As we are going to press the state funeral is in progress in the rotunda at the Capitol in Washington, in the presence of army and navy officers, senators, representatives, state officials and members of the diplomatic corps. The officiating clergymen are: Bishop E. G. Andrews, Dr. Naylor, presiding elder of Washington District, and Dr. Chapman, who is occupying the pulpit of Metropolitan Methodist Episcopal Church during the absence of Dr. Bristol, the pastor, at the Ecumenical Conference. After lying in state during the afternoon so the sorrowing thousands of the capital city will have an opportunity to pay their last respects to the honored dead, the body will again be escorted to the train. Tuesday night the start will be made for Canton, where the interment will take place on Thursday. The remains will be accompanied by President Roosevelt, cabinet officials, and high officers of the army and navy, together with members of Congress and representatives of the States. At Canton the entire National Guard of Ohio numbering 5,000 men will be the chief military feature. The final service will be held in the Methodist Church, and will be conducted by Rev. C. E. Manchester, the pastor. On the same day, in compliance with presidential and state executive proclamations, public offices and places of business throughout the United States will be closed, and the people will assemble in their respective places of worship to engage in a day of mourning and prayer. Similar services will be held in many of the churches in England and on the Continent.

CONFIDENCE IN THE NEW PRESIDENT

CONTRARY to the general expectation, there was no depression of the stock markets in either the United States, England, Paris or Berlin, when it was fully realized that a change of administration had taken place. The London market actually opened with an advance, while in this country prices remained firm. President Roosevelt is receiving assurances of confidence from representative men in all parts of the country, and is very favorably mentioned by the London and European press. His conduct since Mr. McKinley was shot has made a fine impression upon his countrymen. Already predictions are made that his administration will be strong and conservative.

TRIAL OF THE ASSASSIN

ON Monday of this week the grand jury at Buffalo reported an indictment against the assassin of President McKinley, charging him with murder in the first degree. A large number of witnesses were examined for the purpose of establishing all technical points. The trial will begin next Monday before Supreme Court Justice White. When the prisoner was brought into court he was so dazed that he could scarcely speak. It was ascertained that he had no counsel; whereupon the judge appointed Judges Lorain L. Lewis and Robert C. Titus, both former justices of the Supreme Court, to defend the prisoner.

AN EPOCH-MAKING PRESIDENT

IT is as yet too early to take the full measure of William McKinley; but that he was an epoch-making President, whose life and achievements are to lift him into the company of Washington and Lincoln, is manifestly clear to every discerning and unprejudiced mind. In the hush of this universal sorrow, and with all unreasonable criticism silenced, in the light of what he was and what he did, he looms up like one of the White Mountain peaks rising through mist and fog with heaven's sunlight bathing it in glory. In his martyrdom the American people behold him in his real character, and enshrine him in their hearts for all time. His last public utterance for his country and for all peoples, and his dying words, should be linked together. In that great speech at the Pan-American, in which he plead for reciprocity with the nations, he closed with these memorable words: "Our earnest prayer is that God will . . . graciously vouchsafe prosperity, happiness and peace to all our neighbors, and like blessings . . . to all the peoples and powers of earth;" and as he bade that wife (may the loving Father sustain and support her!) a last good-by, he said: "Good-by, all; good-by. It is God's way. His will, not ours, be done." Place these words with his prayer for his assassin, "May God forgive him!" and we are impressively reminded of the words spoken in Gethsemane and on the Cross.

No President since Lincoln, whom he much resembled in many qualities, has had such new and perplexing problems thrust upon him. The war with Spain, with its evil trail of consequences, he did not seek, but strove to avoid with all his power. Nor was he directly responsible for the cession of the Philippines, which has aroused in some sections such unjust and violent criticism of his administration. The Peace Commissioners at Paris, composed of worthy representatives from all parties, came to the unanimous conclusion, in the process of the negotiations, that it was wisest, most practicable, and for the best good of all peoples and interests concerned, that those far-away islands should belong to the United States. Thus the new and tremendous problem of conquering, pacifying, educating and governing new races of a low type under the sway of Oriental and barbarous customs and habits was thrust upon President McKinley. He could not avoid it if he would—it was laid upon him, and he must meet it; and we are confident that the verdict of history will be that he had made a beginning—all that any President could have done in his place—in a masterly way. It is the problem of a full century; but his critics have made the mistake of demanding that it be done, with his fiat, in a day.

We have said that he was most like Lincoln—and so he was in the great essentials of statesmanship; and this is glory enough for any American. True, he was not rugged and quaint, the great American Commoner, as was Lincoln. Mr. McKinley was polished, elegant, perfectly self-poised, dignified and courtly, gentle and winsome, with a marked genius for captivating and conquering men in personal intercourse, even his political

critics and enemies. Lincoln's success lay very largely in a combination of practical and judicious abilities, with high qualities of statesmanship. These qualities kept him from visionary, impulsive and impracticable undertakings. In the best and noblest use of the term Lincoln was an astute politician. He knew the people; he kept his "ear always close to the ground," and therefore knew just how far and fast he could carry the people with him. It was just in these qualities that Mr. McKinley was like him. He was with the people; he knew them, he put himself in their place. In the best use of the term he had the trained and cultivated instincts of the politician. He was a matchless leader and general in the Republican Party, the wisest and most far-seeing of men. It is a mistake to suppose that Senator Hanna, or any one else, managed or directed him as the leader of his party. Mr. McKinley first thought, then planned and executed. Here he was the peer of Lincoln, and herein are revealed the elements which gave him success with the people.

But perhaps that which has most endeared him to the American people—certainly that which is most tenderly in mind in these hours—was the idyllic charm and purity of his domestic life. His devotion to Mrs. McKinley during all the years of her invalidism and in the weeks of her recent dangerous illness in California, has been an object-lesson bearing marvelous inspiration to the peoples of the whole world. In these days when the marital bond is so easily loosened, and domestic life is threatened with unfaithfulness and degradation, what a sanctifying and exalting lesson has been the home life of President McKinley! Here we leave him, emblazoned before the country and the world as idea, lover and husband.

"Youth proclaimed him as a hero; Time, a statesman; Love, a man.
Death has crowned him as a martyr, so
from goal to goal he ran,
Knowing all the sum of glory that a
human life may span.

"He has raised the lover's standard, by his
loyalty and faith.
He has shown how virile manhood may
keep free from scandal's breath.
He has gazed, with trust unshaken, in the
awful eyes of death.

"In the mighty march of progress he has
sought to do his best.
Let his enemies be silent, as we lay him
down to rest,
And may God assuage the anguish of one
suffering woman's breast."

PRESIDENT ROOSEVELT

OUR readers do not need to be informed that we have profound confidence in the ability and integrity of the man who, at forty-two years of age, is summoned to the Presidency of the United States. We are confident that, with wise advisers, his administration will be successful and satisfactory to the people at large because of his intense patriotism, purity of motive, and the unquestioned righteousness of his life. To be sure, he is of the "strenuous" type, a man of strong impulses, does his own thinking, is not always easily managed, but being right at life's centres—brain

and heart—we are assured that the great responsibility now resting upon him will bring the candor and soberness needed. Though the youngest man ever promoted to the Presidency, yet his experience in public life has scarcely been paralleled. In all of the important public positions which he has filled he has been notably successful, showing not only marked ability in dealing with difficult situations, but an unconquerable purpose to serve righteous civic ends.

Theodore Roosevelt comes of sturdy stock, and lively red blood courses in his veins. Of mingled Dutch, Scotch, Irish and French Huguenot ancestry, he was born in a home of some wealth, but not to a life of idleness. He was brought up with the constant injunction to be active and industrious. His father was the late Theodore Roosevelt, son of Cornelius Van Schaick Roosevelt, and the family line goes back to medieval times in Dutch history. His mother was a Bullock of Georgia, one of a family whose founder came to this country from Scotland in the middle of the seventeenth century; her great-grandfather was the first Revolutionary Governor of his State. Graduating from Harvard in 1880, when twenty-one years old, he was a general favorite with faculty and students, and the institution has always been very proud of him.

Few men have been in the public eye so prominently during the last twelve years. When only thirty years of age he was appointed United States civil service commissioner under President Harrison; at thirty-seven, police commissioner of New York city, revolutionizing the New York police force. When thirty-nine he was appointed by Secretary Long assistant secretary of the United States Navy. At forty he accepted command of the Rough Riders, and made his brave and brilliant record in Cuba. The same year he was nominated and elected Governor of New York. Though doing splendid work as Governor of the great State of New York, where he preferred to remain, the desire for his nomination as Vice President at the Republican National Convention at Philadelphia was so general and overwhelming, that he could not resist it. He is a man of versatile gifts and attainments, and has won an enviable reputation as an author and lecturer. He is a churchman, with a model Christian home, wife and six children.

There is no occasion to fear any violent or radical change in the policy of the Administration. When Judge John R. Hazel, of the United States District Court, summoned Mr. Roosevelt to assume the duties of his great office by inviting him to take the official oath as President of the United States, he prefaced the act by saying, with tearful solemnity and earnestness: "I shall take the oath at once, in accordance with your request, and in this hour of deep and terrible national bereavement I wish to state that it shall be my aim to continue absolutely unbroken the policy of President McKinley for the peace and prosperity and honor of our beloved country." The heart of the American people, without respect to party, goes out to President Roosevelt with sympathetic confidence and support. He will not disappoint their high expectations. We are fully assured that he will

give the country a safe, wise and righteous administration.

PRAYING FOR PRESIDENT McKINLEY'S RECOVERY

ALREADY many may have experienced a shock to, if not an eclipse of, their religious faith because the prayers offered the wide world around with so much sincerity and earnestness for the recovery of President McKinley were not answered, as devout believers expected they would be. And yet the outcome does no violence to Christian truth as revealed in the Scriptures and to the unvarying lessons of science and of history. The expectation, born of universal and ardent prayer, that the wounded President would recover, was based upon distinct misapprehensions: First, the undefined but very general and real conviction that God can be constrained to the expression of miraculous power if only His people are sufficiently importunate and intense in their pleadings. There is no justification in the Scriptures or in general history for this impression. Second, that God will stay the operation of physical laws in answer to prayer. This feeling has no warrant. Natural laws and processes are of God, and they are and must be inviolable; if not, the world and all life therein might at any moment be hurled into chaos and ruin. The law which makes it inevitable that the deadly bullet will kill an animal or the humblest man, operates no less fatally in the case of king, emperor, or president. And when it is done, it is done; prayer never has caused, nor have we any sound reason to expect that it ever will, a stay of natural and mortal consequences. Third, it should never be forgotten by Christian disciples that the highest form of prayer always flows in complete submission to the will of God. Prayer which seeks only certain human ends, which assaults the throne of God as if to compel compliance, is really a very low type of petition. It is, too, born of human conceit, as if the short-sighted petitioner knew better what the Divine Being ought to do.

Not so did Jesus and Paul pray. Jesus asked to have the "cup taken from" Him, and Paul to have the thorn removed. Neither prayer was answered; but a wiser and holier result came to Jesus and to Paul — perfect submission to the will of God, as each had also prayed. Those who have now lived through the shock, the agony and the lessons of the assassinations of Lincoln, Garfield and McKinley, learn not to expect less from God in such crucial hours, but the more intelligently to submit all our cares, desires and grief to our Heavenly Father.

Shall we not pray, then, in such crisis? Certainly. We cannot help it. Prayer rises to the lips of all as the involuntary, almost unconscious, language of the soul. And though we get not what we pray for, we are divinely strengthened to suffer and to bear that which has become inevitable. Praying at the hearthstone, in the church, on the street, in the lonely night hour, did not restore President McKinley to health; but God poured His Holy Spirit upon and into the hearts of the American people to freshly inspire and gird them for the civic duties and responsibilities of the hour.

PERSONALS

— A daughter of Bishop Cranston, Miss Ruth, is to attend Lasell Seminary at the coming term.

— We are happy to note that Bishop Thoburn has preached and lectured at camp-meetings this summer to the delight of large audiences.

— Stephen J. Seneca and his wife, of Havre de Grace, Md., are to build a church for the Methodist Episcopal congregation there, to cost \$35,000.

— O. P. Miller, member of the Book Committee, has been elected superintendent of the Rock Rapids (Iowa) Sunday-school for the nineteenth successive time.

— Rev. Dr. D. L. Rader, pastor at Blue Earth City, Minn., has been invited to the pastorate of First Church, St. Paul, Minn., and it is expected will be appointed to that charge.

— Bishop Joyce is so impressive and forceful in the pulpit and upon the platform that we regret to note that he has been compelled to cancel some of his engagements.

— Rev. John Spurgeon, father of the late Charles Spurgeon, recently on his 91st birthday laid the foundation stone of an extension to the South Norwood Baptist Church, England.

— Dean Farrar completed his 70th year on Aug. 14. His life has been very fruitful, especially with his pen, and he has been an influential factor in bringing about the more modern and reasonable views of the Scriptures.

— Rev. and Mrs. L. H. Dorchester, of the People's Temple, are expected to reach Boston on the "New England" of the Dominion Line this week. He will probably occupy the pulpit of People's Temple on Sunday.

— Rev. W. H. Daniels, D. D., so well known to our readers, will be glad to respond to requests for pulpit supply and for evangelistic work. He may be addressed in care of the Book Depository, 36 Bromfield St.

— Bishop Mallalieu at his fall Conferences is calling the special attention of the ministers to Dr. Charles Edward Locke's new book, "Freedom's Next War for Humanity." The Bishop is commending it in the highest terms.

— Mr. D. M. Smith, assistant book agent of the Methodist Episcopal Church, South, has embarked for China, where he goes to select a site and determine all things necessary to the establishment of a branch publishing house in Shanghai.

— Rev. William H. L. Starks, a supernumerary of the Troy Conference and also a physician, died at Ocean Grove, Sept. 9, aged 75 years. He was a pioneer at Ocean Grove, and for a number of years the proprietor of a sanitarium at that resort.

— The New York *Observer* says: "Dr. Wallace MacMullen, pastor of the Park Ave. Methodist Episcopal Church, Philadelphia, has accepted a call from Madison Ave. Methodist Church, Manhattan, and will assume his new pastorate next April."

— Rev. H. J. Talbott, pastor of Trinity Church, Evansville, Ind., has been invited to the pastorate of Taylor St. Church, Portland, Oregon, as the successor of Rev. H. W. Kellogg, D. D.; and Dr. Kellogg has accepted the invitation to the Central Church, Indianapolis, as the successor of Dr. Lasby.

— The following item from the *Western* of last week shows that our old co-worker, Dr. Avann, is seeing notable success on his district: "Dr. J. M. Avann, presiding elder of Toledo District, recently dedicated the

Methodist Church at Sugar Ridge, Tontogany Circuit, Ohio. The membership at this point has quadrupled during the present pastoral year."

— It was very gratifying to the relatives and friends of the late Dr. William McDonald that Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, was present to participate in the funeral services. The Bishop and Dr. McDonald met recently several times in this office and immediately became fast friends.

— Rev. J. O. Randall, of Broadway Church, Providence, who supplied the pul-

[Continued on Page 1216.]

Noteworthy for England

FOR many years the temperance people of Great Britain have been trying to secure legislation for the protection of children, who have not only been the messengers to carry liquor to the homes, but have quite generally been permitted to drink some of the liquor in their care. The Parliament just prorogued has passed a remedial measure, and the royal assent has been given. Hereafter, no licensed dealer can deliver to any person under fourteen years of age any description of intoxicating liquor unless in a sealed vessel containing a pint or more, and no parent or other person can send such minors for the liquor. In a country like England this law is a great step in advance. It has been a customary thing for a child to go for grog with a pitcher or mug, or even a teacup. The friends of the movement who have successfully carried the agitation thus far, have already commenced to work for strengthening amendments to the new law.

Wonderful Figures

THE supplement to the *Methodist Times* of Sept. 5, prepared for the Ecumenical Conference by Rev. James Jenkin, gives twenty-one very remarkable diagrams to illustrate the expansion of Methodism from 1791 to 1901. In computing membership he multiplies communicants by four to get population, which is generally considered too high for America; but we append a few of the results he reached on this basis:

In 1791 there were 120,233 members or communicants; in 1901 there are 7,448,892. Adherents in United Kingdom increased in 110 years from 500,000, or one in 28, to 3½ millions, or one in 12; the population grew 156 per cent.; Methodism, 525 per cent. In the United States adherents grew from 25 of a million to 231.5 millions, or from one in 13 to one in 3.3; while the population gained 1,322 per cent., Methodism gained 5,700 per cent. In Europe, the proportion of Methodists is one in 90; in Africa, one in 273; in Asia, one in 2,075; in America, one in 5; in Oceania, one in 82. The Church of England has at home and abroad 13½ millions, while Methodism has 29½ millions. The Anglo-Saxon Methodists number 21½ millions; the Negroes, 6½ millions; the European contingent is ½ of a million; the Asiatic the same; and the aboriginal ¼ a million. The total voluntary workers are 1,017,604, while the ministers number 45,731. The annual gifts to Methodism are £13 millions; the value of Methodist trust property — churches, parsonages, colleges, etc. — is put at £100 millions. The estimated wealth of Methodism is £3,718 millions; its earnings being £595 millions, its savings £148 millions, its givings £13 millions.

We have no space to comment on these figures. If we had, a great deal might be said about these last ones especially, telling, as they do, so very different a tale from what the well-known financial habit of its founder does. The closing diagram is

headed, "A loving tribute to departed saints," and chronicles the death of two million Methodists during the century—in America one million; in Great Britain, 650,000; in mission lands, 350,000. On this, too, a great sermon might be preached. The whole chart deserves close study, and is well calculated to excite hallelujahs.

Dr. McDonald's Death and Funeral

REV. WILLIAM McDONALD, D. D., passed away at 4 o'clock, Wednesday morning, Sept. 11. He was unconscious for several hours before his death, growing weaker gradually until he fell asleep. His funeral took place in Park Ave. Church, West Somerville, on Friday afternoon, Rev. A. P. Sharp, his pastor, officiating, assisted by Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, and Revs. J. W. Lindsay, W. R. Clark, W. T. Perrin, F. K. Stratton, John Short, and Charles Parkhurst. Mrs. Sharp sang, with tender effect, a favorite hymn of the deceased, as a solo, "I have Anchored my Soul," and also "Saved by Grace," by request of the family. Tributes were delivered by Revs. A. P. Sharp, F. K. Stratton, John Short and Charles Parkhurst. A large number of friends were present, including a goodly number of ministerial brethren. The interment was at Forest Hills.

Besides his wife and her two children—J. F. R. Foss, a well-known banker of Minneapolis, Minn., and Miss Nellie F. Foss, who has always made her home with her parents—Dr. McDonald leaves a son and daughter: Prof. William McDonald, of Brown University, Providence, R. I., and Mrs. F. W. Farley, of Waltham.

In the last *HERALD* an editorial estimate, biographical sketch and portrait of this beloved minister appeared.

Unanswerable Testimony Against the Canteen

GEN. AARON S. DAGGETT has written a letter against the army canteen that is so comprehensive and conclusive that it is being given considerable heed by even those who have been most ardent in the advocacy of the repeal of the anti-canteen law. We intended to publish it last week, but the very unusual demands made upon our space prevented. It will now be found on the inside of the cover. General Daggett's unsullied character and long and very honorable career in the army give special force and significance to his communication. The *Springfield Republican*, that has been unexceptionably candid and fair in treating the whole matter of the canteen, says:

"Gen. Aaron S. Daggett's letter against the army canteen was much needed by those who were finally successful last winter in having Congress pass an anti-canteen law that no Griggs could nullify. The anti-anti campaign—that is to say, the effort to have the canteen restored by the next Congress—was making such headway that boasts have been repeatedly made of late to the effect that the temperance crusaders were soon to be overthrown. . . . It has seemed to us all along that what was needed to decide finally the canteen question was evidence unbiased and abundant. In order to secure it, the anti-canteen law ought now to be given a fair trial, and the experience should not be limited to one year or perhaps two years. At the outset of the present system there was so little disposition among army officers and enlisted men to regard it favorably that a judgment passed after only one year's trial would be manifestly absurd. . . . Gen. Daggett comes forward with his views, and they are so strong against the old system of liquor-selling that the movement for the revival of the canteen is likely to be retarded."

And even the *Boston Herald*, which did not favor the anti-canteen law and ad-

vocated its repeal, in a long editorial in the Sept. 13 issue, says:

"We think that those who have thus far read this article will agree with us that General Daggett is by long odds the ablest and best advocate that the anti-canteen side has had. While it is not the duty of the United States Government to enforce any species of personal or social reform upon those in its service—for any army post is quite a different place from a Washingtonian Home—the American people can demand that the army regulations shall be so enforced as to obtain from those in the service the highest degree of mental and physical efficiency whether this come with or without the canteen."

"THE ETERNAL CITY" *

LIKE most, if not all, of Mr. Caine's works, this is a novel with a purpose and a problem, and so challenges attention on a higher plane than ordinary fiction. It is a well-told story, pathetic, exciting, delicious, picturesque, stirring, dramatic, with plenty of incident, description, and character development, and a skillfully constructed plot—but it is much more than this. There is an intellectual message as well.

The primary object of the author is not simply to interest the reader in the love affairs of the hero and heroine, though that interest is surely secured; but to make a contribution toward the regeneration of society and to discuss certain political and ethical topics of the largest moment. The writer deals with reform, and attempts to point out the paths by which the amelioration of the woes of the race must be reached. The secondary title of the volume, "A Story of the People's Power," shows its trend, and the motto on the title-page, "He looked for a city which hath foundations, whose builder and maker is God," still further awakens our expectation of something out of the common. An additional Scripture connection is afforded by the fact that the story of Samson, his life-long struggle with the lords of the Philistines and his betrayal by Delilah, is referred to many times in the pages, and is really the basis of the plot. The strong man, however, David Rossi by name, is a man of intellectual rather than physical strength, neither a giant nor a sensualist, but a saddened and noble-hearted friend of the masses, and is intended to stand for the great power which during the nineteenth century has more than any other asserted its rightful place in the order of the world—the power of the people. And the seductive woman, Roma Volonna, is one in whom there is after all very little guile, and though not quite free from stain, and actually in one sense the betrayer of the hero's secret, she is purified by her great love and wins a very warm place in the heart of the reader, dying what may almost be called a martyr's death. The plots against the life of the prime minister, Baron Bonelli, the villain of the story and the chief Philistine, who comes to a tragic end, gain additional interest from the recent anarchistic assassinations, culminating in that of our great President.

Rossi, the reformer, has no sympathy with these plots. The "Republic of Man," to the founding of which he devotes his life, is built on the Lord's Prayer,

which is the creed of the movement, and which is represented as awakening widespread enthusiasm. He preaches a genuine "gospel of humanity," and holds, with the Society of Friends, that the only legitimate weapons in this the greatest of all wars are "prayer addressed to God and protest addressed to men." He relies on the diffusion of knowledge and the stress of enlightened awakened public opinion. "Educate! Educate! Associate! Associate!" These are his watchwords and weapons of war. Certainly no fault can be found with a socialism of this sort, unless it be said that to expect to accomplish much thereby against the mailed forces of a strenuous and selfish civilization partakes too largely of the character of an iridescent dream. It surely appears very dreamlike to make the Pope, as Mr. Caine does, repudiate the temporal power and abandon politics for piety, and declare that he will seek no authority but that which comes from service and the mind of Christ. The book, it will be seen by this, is not exactly history, though there is much history in it, and "the eternal city," Rome, amply depicted on these pages, exerts its old weird spell upon both the writer and those for whom he writes. The characters are all Italian, and some of them are very powerfully drawn; the Pope especially is made very charming.

Mr. Caine is now, doubtless, the most popular novelist who writes in the English language, and this, his latest production, will probably sell its hundreds of thousands of copies. Nevertheless, we can hardly call it either the best of his books, or really a great book; nor can we recommend busy people who have not much time for fiction to give their precious hours to its 638 pages. The charm of the volume for most readers will be in the delineation of the love of Rossi and Roma, and the complications introduced therein by the devotion of the former to the cause of the people which he feels he would be betraying if he turned aside to make for himself a home. The temptation is very skillfully managed, and the outcome is as satisfactory as the nature of the circumstances permits.

We cannot say that the book contributes anything of value to the solution of the social question. So far as it attempts this, or pretends to give any relief in this most weighty matter, it is a decided disappointment. The abdication of the King and the enthronement of the People of Italy is brought about at the close in an entirely impossible way. The writing is, of course, unexceptionable in point of style, and some of the descriptions are especially fine. But there are few noteworthy sentences or strongly stated truths or vigorous puttings of principle. Perhaps the best brief paragraph is the following: "He had tried to subdue all men to his will, and there was one he had subdued above all others—himself. Nature has her hour of revenge on every one who sacrifices humanity to ambition, whether he wears the crown of the tyrant or the tiara of the saint. There is a greater man than the great man—the man who is too great to be great." If there had been more of this sort of thing in the book, and less of mere ordinary dialogue, it would certainly stand higher in the estimation of the best judges.

* THE ETERNAL CITY: A Story of the People's Power. By Hall Caine. D. Appleton & Co.: New York. Price, \$1.50.

THE ECUMENICAL CONFERENCE

REV. L. H. DORCHESTER.
REV. E. O. THAYER, D. D.

AN indescribable impression is made as one turns from London's busy streets to enter the grounds of

Wesley's Chapel, City Road.

Just inside the gate is the bronze statue of John Wesley, more than life size, but most lifelike, making you feel as if Wesley himself stood there to greet you. This feeling is intensified as one proceeds, for on every hand are furnishings and reminders of our great founder. Here on the right of the entrance is his own house; just inside the chapel vestibule is a miniature statue of Wesley; while in the auditorium itself looms up Wesley's old pulpit. It is a quaint, small box reached by a flight of stairs, which all of us preachers felt im-

Life of Wesley, tells how the funeral was performed between five and six o'clock in the morning for fear of accidents, the crowds who had flocked to see the body lying in a kind of state in the chapel (dressed in gown, cassock and band, a Bible in one hand and a handkerchief in the other) being so great. Six poor men received a pound each for carrying the coffin into the chapel, in accordance with the dead man's wishes. 'Let me be buried in nothing but what is woollen,' he had said; and further: 'I particularly desire that there may be no hearse, no coach, no escutcheon, no pomp, except the tears of those that love me and are following me to Abraham's bosom.' (Born 1703, died 1791.)

All this brings back very vividly the olden days of Methodist simplicity, and makes City Road a peculiarly fitting place for Methodists to meet in holy convocation. It has all the significance ecclesiastically for Methodists that Bunker Hill and Plymouth Rock have patriotically for Amer-

for Wesley to make such a claim!" any ecclesiastic of his day might have said. "What an enthusiast to dream of such sway!" "What folly to attempt such conquest!" But Wesley was an Englishman, and he came honestly by the ambition for world-wide power. Besides, he was a Christian, and had a faith inspired by Him who said, "And I, if I be lifted up from the earth, will draw all men unto Me." What an optimist, what a seer, what an ecclesiastical general was this little man Wesley to have such an outlook, and to inaugurate the forces which under God have made possible and actual world-wide Methodism with its eight million members and twenty-five million people in the twentieth century!

Ecumenical Growth

The fire still burns which strangely warmed Wesley's heart; and it does some



WESLEY'S CHAPEL, CITY ROAD, LONDON

pelled to ascend, that we might say we had stood in Wesley's pulpit; and although we felt a certain satisfaction within that snug enclosure, yet when we thought of him who made that pulpit great, we felt it was plenty large even for our greatest divines.

This pulpit is but a sample of the old things found everywhere in England. Here tourists must become antiquarians whether they will or no; for the past is indissolubly connected with the present, and one gets no idea of what he is seeing without going back to the beginnings. It is like trying to break off a hanging thread on your garment; before you know it you ravel off several inches. When trying to find the way to Wesley's Chapel our London guide-book unraveled this interesting piece of information concerning City Road:

"At No. 47, at the 'City End,' died, in 1791, the eminent divine, John Wesley. The house, 'Wesley House,' stands to the right of the chapel of which he had laid the foundation stone fourteen years before. Southey, in his

icans. As you look around the walls of Wesley's Chapel, you find on every side memorial tablets to Wesleyan worthies from earliest times. In addition to the names of John and Charles Wesley appear Richard Watson, Jabez Bunting, Adam Clarke and Morley Punshon; while in front of Wesley's pulpit is Fletcher's study chair. Later names also appear, such as Wallace MacMullen, William F. Moulton, and Matthew Simpson; while in the yard back of the chapel you see the graves of Wesley, Watson, Clarke and Bunting. Indeed, the whole place makes you feel you are in a kind of Wesleyan Westminster Abbey. What a spot for an Ecumenical Conference! If Faneuil Hall can awaken in Americans patriotic fire, surely City Road Chapel ought to arouse in ecumenical Wesleyans old-fashioned Methodist fire.

Never before did the words, "The world is my parish," seem so significant as when we read them on the pedestal of Wesley's statue here at City Road. "What arrogance

thing more than make Methodists feel good — the world's coldness and sin melt before its radiant warmth. It is heat's nature to expand, and expansion, not merely explosion, characterizes Methodist fire. When world-wide Wesleyans first convened in Ecumenical Conference twenty years ago, they represented about five million members and thirty-two thousand traveling preachers; today there are nearly eight millions of Methodist members and about forty-seven thousand preachers — a gain of more than fifty per cent., and not a bad showing in twenty years. A comparison with ten years ago, when ecumenical Methodists were in Washington, also gives ground for encouragement, the gain during this last decade being one and one-third million members. In the light of this exhibit, which is the smallest phase of the blessings the world has received from Wesley's followers, you can imagine the strange feelings awakened when, a few days ago, we read one of John Wesley's autograph

letters in the British Museum, written to Samuel Bradburn in 1783, in which he said: "When the Methodists leave the Church of England, God will leave them." Well, good men, even sanctified men and women, sometimes mistake their opinions, attachments, or prejudices for the mind of the Master. However, in this same letter Wesley showed good sense as well as directness by saying: "Brother Jackson should advise Brother Ridel not to please the devil by preaching himself to death."

Ecumenical Programs

An analysis of these three decennial Conferences indicates somewhat the trend of church life and thought during the past generation. Of necessity many features of the programs are the same, such as the opening sermon and Lord's Supper, statistical exhibits and marks of progress in the various sections of Methodism; but in other respects there are significant variations. In 1881 attention was given to the growing importance of lay workers, including women. One day was devoted to possible perils, such as popery and sacerdotalism, skepticism, formality and worldliness. Innovations upon established Methodist usages were also regarded as perils, and much shyness was shown toward the new. The press and Methodist literature received generous attention; likewise Christian unity among Methodists and the work of Foreign and Home Missions. In 1891 an advance was made by discussing Christian unity and co-operation in the whole Christian Church. A larger attention was given to lay workers, deaconesses and brotherhoods, with indications of new organizations coming to the front. Every phase of ecclesiastical training and education was emphasized, especially the duty of the church to provide the best university facilities. Social Christianity, capital and labor, care of the poor and neglected, public morality and Christian politics, all received generous attention.

In the program of 1901 matters of Christian unity and international arbitration are to be considered, but too largely from merely the Methodist point of view. One of the most timely topics is, "Biblical Criticism and the Christian Faith" — quite a different topic from any in previous Conferences, showing the change in battle-ground; discussing, not as formerly, skepticism without, but progressive thought within, the church. Another broad and timely topic is, "The Principles of Protestantism vs. Modern Sacerdotalism." Twenty years ago sacerdotalism was regarded merely as a possible peril. What are considered present perils are reflected in the topics, Sacerdotalism and Christianity, indifference and apathy in the church. Do not these topics really strike at the root of the matter? Again, as twenty years ago, Methodist literature, authorship and journalism receive large attention, as is becoming in our day of such general reading and such great influence of the press.

Another new topic is that of young people's societies. In previous Conferences the themes have been merely the religious training of the young; in a decade the great young people's movement has taken organized form, commanding as much attention in this Conference program as missions. Spiritual vitality in Methodism is to be touched upon also, and the neglect of family religion. But the multitude of benevolent agencies in the cities is overlooked, save as an evening platform meeting will dwell upon them. Institutional church work is also passed by in this program; likewise city missionary and evangelization societies. Practical phases of the liquor traffic will be discussed; and, with questionable propriety, a whole session will

be given to gambling. There is no question, however, of the propriety of devoting a whole session to the new topic of Christianity and wealth; it is most timely and comprehensive. Likewise important is the question, "How to Mobilize the Whole Church," and how to produce pulpit effect-

fraternal spirit might be manifest in the Conference, and as he asked for a special blessing upon the preacher at the opening service. The hymn, "See how great a flame aspires," was then sung to the tune, "St. George." The sermon was then delivered by Bishop Galloway. The sacramental



WESLEY'S CHAPEL, INTERIOR

iveness, and how to carry on the great missionary work.

L. H. D.

Wednesday — Morning Session

The third Methodist Ecumenical Conference opened in Wesley's Chapel, City Road, London, Sept. 4, Rev. Dr. W. T. Davison, president of British Wesleyan Conference, in the chair. A large proportion of the 500 delegates were present, and the gallery was practically filled with visitors. The following hymn was sung:

All people that on earth do dwell,
Sing to the Lord with cheerful voice:
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice.

The Lord, ye know, is God indeed:
Without our aid He did us make;
We are His flock, He doth us feed;
And for His sheep He doth us take.

O enter then His gates with praise;
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.

For why? The Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Then came the reading of Scripture Sentences, the Exhortation, General Confession, Collect, Lord's Prayer, responsive reading from the Psalms, the Lessons by Dr. Watkin of the Australian Methodist Church, Te Deum, Apostles' Creed, Prayers for King Edward, the President of the United States, and other Christian rulers, for Ministers and People, and the Prayer of St. Chrysostom. The congregation took up its share in the service heartily, and the whole was most impressive. At the close of the liturgical portion of the service the hymn, "O for a thousand tongues to sing," was sung to the tune, "Winchester Old," and Bishop Hartzell, of the Methodist Episcopal Church, offered an extempore prayer. It evoked many low but deep responses, especially as the Bishop prayed that the

service that followed the sermon was deeply impressive and solemn. Hundreds participated. Loyal and grateful representatives of universal Methodism became "one" around His table, as Jesus prayed that His disciples should.

Bishop Galloway's Sermon

TEXTS: "That which we have seen and heard declare we unto you." — JOHN 1:3.

"For we cannot but speak the things we have seen and heard." — ACTS 4:20.

Here we have two statements — one by St. John the Divine, the other the joint utterance of Peter and John, with Peter doubtless as the spokesman. The one speaks as a teacher and theologian, the other as the missionary and martyr. Both are witnesses to eternal verities — one modestly affirming that he confines himself to facts of personal experience — "that which we have seen and heard;" the other, artless, impetuous and chivalrous, candidly acknowledges that he had to talk — "we cannot but speak." Here the characteristics of two natures appear. St. John spoke as a wise and able teacher, "the quiet master of the secrets of the spiritual life;" the other as the fearless missionary, whose passionate love for the Lord and ardent concern for "that which was lost," gave him a divine impatience to speak in His name.

Here is the confidence of personal knowledge. They do not repeat the statements of others, but speak as eye and ear witnesses — "that which we have seen and heard." Here, also, is the irrepressible in Christian life and testimony — "we cannot but speak the things we have seen and heard." The uncaged bird cannot but soar and sing. And here is the positiveness of ample and accurate personal knowledge. "Know" is a favorite word with St. John. Over and over again it is repeated in his Epistles. "And hereby we know that we do know Him." "We know that we have passed from death unto life." Suggestive comment has been made upon the fact that the inferential "therefore" is not to be found in this Epistle. His constant and earnest insistence is that Christianity is the religion of knowledge; the salvation promised is a conscious salvation. Here, also, is a declaration of the supreme value of a personal Christian experience. Only what may be seen and heard is of absolute importance. This alone is essential; all else is incidental. The doctrines

that are transmutable into life we are under holy compulsion to declare. This was the dominant note of the mighty movement that has made possible the great Conference met here today, with representatives from all parts of the world.

In 1743 Mr. Wesley uttered these words: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. I make no opinion the term of union with any man. I think and let think. What I want is holiness of life. They who have this are my brother and sister and mother." And the declared mission of Methodism was only, and specifically, to spread Scriptural holiness throughout its world-parish.

As appropriate, therefore, to this occasion, and suggested by the text, I ask you to consider with me the subject of—

Christian Experience: Its Supreme Value and Crowning Evidence

Christianity's chief glory and assured triumph is its redemptive power. That is its sublime and only mission—the spiritual regeneration of the world. It is well enough to exalt the ethical value of the Christian religion—the excellence of its doctrines, the beauty and purity of its ordinances, the nobility of its ideals, the genuineness and authenticity of its records, and the power of its inspirations; but, above all, we must have personal experience of its redemptive efficiency. I do verily believe that there is imperial demand for renewed emphasis to be put on this great and gracious privilege of every Christian believer. "Ye must be born again" should ever be the ringing message of the Church of God. We must adhere firmly to the elementary Christian graces—the fundamental doctrine—verified and intensified by spiritual experience—if we are to rekindle the zeal of the church, and exult in the restored joy of our great salvation.

The multiplying of church activities, and the increasing demands of ecclesiastical administration, may have occasioned some diversion of our evangelistic zeal, and some relaxing of insistence upon this pre-eminent doctrine of the Gospel. And it has also been more or less obscured by the prominence given in modern discussion, in both pulpit and press, to the mere ethics of Christianity—to its sociological virtue and value. It is affirmed that Christ's mission was social rather than theological; that "the Sermon on the Mount is the ethics of society;" that "it is a treatise on political economy—a system of justice;" and that "industrial democracy would be the actual realization of Christianity." I would not underestimate the sociological power and reconstructive functions of the Christian religion. It is a transcendent and transforming social energy. Its elevating and ennobling influence marks the progress of civilization and determines the status of nations. It is a political force as well as a spiritual influence—a social dynamic as well as a celestial hope. The altar makes the throne. The character of the crozier measures the strength of the sceptre. Out of religious doctrines are developed political principles; and the purer the religion the broader the constitution, and the wiser the civil polity. But all these are results rather than primary objects; consequences, and not the supreme purpose. Christ's mission was purely spiritual—the redemption of the soul from sin. And His specific aim was not to reach the masses or the classes, but the individual, with the emancipating power of truth.

Another fact which may account for some neglect of this paramount doctrine is the growth of a mistaken catholicity—a sentiment that rather vaunts itself in disparaging the fathers as excessively rigid in their spiritual exactions and too literal in their interpretations of the Word of God. The rebound from dreaded harshness may lead us to fatal laxness. I feel there is real need for a note of warning. The days of so-called intolerance have been succeeded by a time of much indifferentism—a time of lax faith and colorless convictions and boasted breadth of view. The commiserated narrowness of the fathers, which made them militant in spirit and intense in their clean-cut, unshaken opinions, has largely ceased to characterize the church of today. There is an excess of tolerance that tends to latitudinarianism. There cannot be too much catholicity

of spirit, too much broad Christian fraternity; neither can there be any relaxing of the fundamental verities of the Gospel. Paul's sublimest boast was not that he had "fought the good fight"—met and mastered his last enemy; not that he had finished his course—come triumphantly to the end of a long and honored career, without a blur on his name or a stain on his shield; but that he had "kept the faith"—kept it in its integrity and entirety; kept it without lowering its Divine sanctions or compromising its sacred imperatives.

The peril of this age is not a God despised, but a God displaced; not a God forsaken, but a God forgotten; not a God rejected, but a God neglected. And this result has been wrought by two facts fundamental in the Christian life—an enfeebled consciousness of sin, an ob-

to convince the world of sin and of righteousness and of judgment.

A Conscious Experience

The regeneration of the soul by the Holy Spirit, through faith in Jesus Christ, is a conscious experience, and a fact of certain knowledge. The subject of it becomes a "new man" with a "new heart," and out of this new, transformed life is able to "declare that which he [we] hath seen and heard."

Mental and temperamental characteristics are untouched in regeneration. Individuality is perfectly preserved. So in Christian experience "every bird sings according to its beak." But there are certain great radical results wrought in every one who accepts, and with the heart believes, the Gospel of the Lord Christ. These are facts of consciousness to which he clearly and joyfully testifies.

The soul demands absolute certainty in religion. It cannot rest on a mere inference, or be content with a probability, or find comfort in a rational conclusion. The mighty issues of eternity cannot be suspended on less than "infallible proofs."

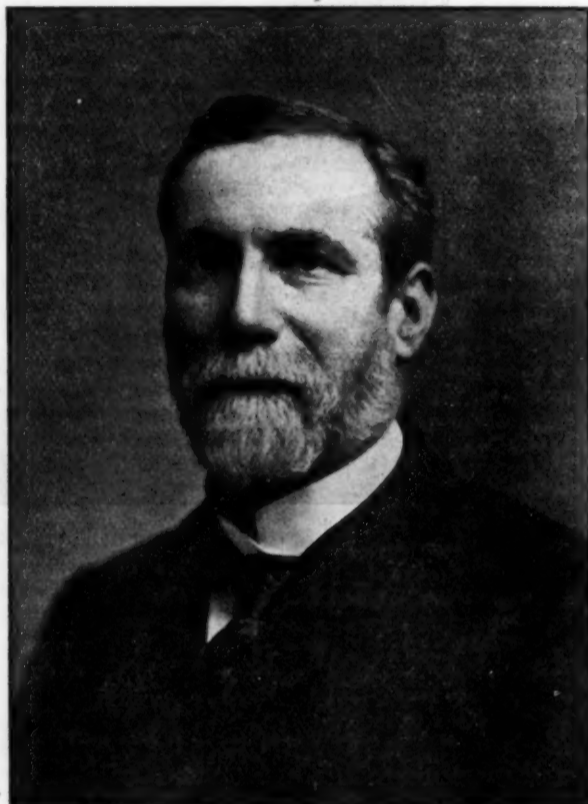
The sure knowledge of God, and the conscious relief from sin, are the two great matters of spiritual concern about which the soul demands unquestioned certainty. And we do know our God, surely, savingly, triumphantly. As one of our own brothers on this side the sea has happily stated it: "We know God transcendent in the Father Almighty, descendent and ascendent in Jesus Christ His Son, and God also immanent, communicative—a life-sustaining breath, a cherishing and kindling fire—in Him who is called the Holy Spirit."

No other knowledge satisfies. It may inspire ambitions to more diligent search; it may intensify desire after larger disclosures of truth, but does not feed the hunger of the soul, and give an untroubled peace to the human heart. And this desire to know God is more than "the

passionate curiosity," which we feel before "the mystery of the universe." It is the awed and reverent spirit of Isaiah, when he saw the throne high and lifted up, and the train that filled the temple, and heard the tumultuous praises of the angels that shook its everlasting pillars. It is the humble and ready obedience of Paul, on his way to Damascus, when he pathetically asked, "Lord, what wilt Thou have me to do?"

In response to this demand for absolute certainty, the Scriptures speak in terms and tones of Divine assurance. St. Paul in glowing words describes the great change wrought in the soul by the power of Christ through the Holy Spirit, and the blessed assurance given. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Listen to this loud acclaim of Peter, which sounds like a mighty anthem of some celestial choir: "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." And nothing could be more confident and reassuring than the majestic statement of St. Paul: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The Apostle makes distinction between the fact of sonship and the assurance of it—between the act of justification and adoption, and the consciousness of it. "And because ye are sons God has sent the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4: 6). Again in the Epistle to the Romans he says: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit himself beareth witness



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scured vision of the Saviour. Any scheme of religion or system of theology that minimizes sin, makes meaningless the mission of the Man of Galilee. Eliminate sin and you emasculate the Gospel. Christianity has only a message for a world of sin. Its sublime mission is the redemption of the human race. According to one school of evolutionists, sin is simply want of conformity to environment, or "partially evolved conduct." In order to characterize at once the absurdity and peril of such teaching, a witty English minister has said: "The evolutionary man does not exclaim with Paul, 'O wretched man that I am! Who shall deliver me?' but, 'O progressive man that I am! Who shall help me to evolve myself?'"

And there are certain religious writers who represent sin, not as "the sting of death," but merely as a "pardonable flaw" in human nature—an unfortunate spiritual aberration. How sadly such teachers contrast with the inspired apostles, who wrote of the things they had seen and heard! St. John's estimate of sin and its universality may be discerned in these plain and powerful words: "If we say we have not sinned we deceive ourselves, and the truth is not in us." St. Paul characterized it as "the sting of death," and, again, "the wages of sin is death," and in the agony of his own awful consciousness of the guilt and power of sin cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" Jerome has wisely said: "He that hath slight thoughts of sin never had great thoughts of God." And he might have added, no one can have great thoughts of God who has had only slight thoughts of sin. The Gospel has no effectual appeal to a soul that has no consciousness of sin. The Gospel of regeneration is first of all a distinct statement of the doctrine of sin; and the first regenerative work of the Holy Spirit is

with our spirit that we are the children of God."

This mighty transformation of the whole spiritual nature is not a matter of conjecture or uncertainty. It is not a logical inference from historical facts and rational conclusions, but an immediate, absolute, Divine assurance. Here is the realm of direct knowledge, and need not admit the possibility of a doubt. A Divine certainty fills and thrills the soul. Like the sightless sinner healed by the Saviour, he says: "This one thing I know, that, whereas I was blind, now I see." Dr. Hodge, the great Presbyterian theologian of America, states the case in these luminous sentences: "There is no form of conviction more intimate and irresistible than that which arises from the inward teaching of the Holy Spirit. All saving faith rests on His testimony or demonstration (1 Cor. 11:4). This inward teaching produces a conviction which no sophistries can obscure and no arguments can shake. It is founded on consciousness, and you might as well argue a man out of his belief in his existence, as out of confidence that what is thus taught of God is true."

It has been well said that the certainty of our knowledge, in things spiritual as in things natural, is always worth more to us than the completeness of our knowledge. It is better to know some things surely than many things imperfectly. There is a familiar hymn in one of our hymn-books which is not Methodist. It breathes a sort of Christian agnosticism. It lacks the confident and jubilant tone that has made Methodism a world-wide movement:

"Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I His, or am I not?"

The sublime privilege of a regenerated soul and the clear note of its triumphant assurance, is happily expressed in the splendid lines of Charles Wesley:

"My God is reconciled,
His pardoning voice I hear,
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry."

It may be that some children of the covenant, reared in an atmosphere of piety, diligently and prayerfully instructed in the great facts and verities of the Gospel, may enter so easily and gracefully into the spiritual kingdom, that conversion seems rather a process than a crisis. Such cases possibly ought to be typical, and may become universal. But however noiseless the transition, there was a definite passage out of the old life into the new. And the renovated will, the transformed life, the purified and pacified conscience, attest that the great change was wrought at some time or somehow. We should not insist, therefore, upon the very place and the exact moment when this crisis is wrought, but I confess to a singular satisfaction and a sustaining sense of unquestioned certainty when John Wesley refers to Aldersgate Street as the place, and a "quarter to nine" in the evening of May 24, 1738, the time, when "I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." How vivid also was the experience of Charles Wesley the hour he was admitted into the kingdom of Divine grace. To commemorate that bridal hour of his soul, the laureate of Methodism wrote one of his grandest hymns. Feeling that one tongue was not enough to express what his heart felt of love to God for His redeeming grace, he exclaimed:

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace."

And with what genuine joy did the distinguished son cherish the fact that his sainted father had such a clear and satisfactory experience! Samuel Wesley, the venerable rector of Epworth, died in 1735. His death was triumphant, and his testimony was really jubilant. Referring to his father's experience, John Wesley said: "What he experienced before I know not, but I know that during his last illness, which continued eight months, he enjoyed a clear sense of his acceptance with God. I heard him express it more than once, although at that time I understood him not. 'The inward witness, son, the inward witness,' said he to me; 'this is the proof, the strongest proof, of Christianity.'"

The Christian has an infallible witness: "He that believeth in the Son of God hath the witness in himself." "The Spirit himself beareth witness with our spirit that we are the children of God." The ringing, exultant affirmation of every redeemed disciple of our Lord was, "We know whom we have believed." The constant and confident appeal in the New Testament is to the direct testimony of consciousness. Every apostle seemed to have fire upon his lips when he spoke of the great and gracious redemption wrought by the Spirit of God. And with the Apostle Peter, every experimental Christian today declares that he does not follow cunningly-devised fables when he makes known the power and coming of our Lord Jesus Christ, but is an eye-witness of His majesty.

This new life has

An Irrepressible Element.

Its nature is to reveal and not conceal. Its impulse is to speech and not to silence—"We cannot but speak." This spiritual knowledge—this Divine assurance—is the "communicative impulse" of the redeemed soul. There is begotten a Divine eagerness to make it known to others. It is the constraining love which Paul felt and so eloquently acknowledged. It was the passionate spirit of St. John in the rhythmic sentences of his First Epistle.

The certitude of our faith is the measure of an aggressive ministry. Shallow convictions produce feeble service. Men of might and majesty believe strongly. Heroes stand for something. Faith is the fibre of a conqueror. There is no inspiration in a negative. It can neither elevate nor regenerate. Christianity must first be an experience before it can be an enterprise; it must be a regeneration before it will become an inspiration. Paul's absolute faith and vivid experience gave him the spirit of a conqueror, even when defeat and death seemed inevitable. His confidence in the eternal principles of God's kingdom and its final triumph was never disturbed. The Gospel that had saved him could redeem the world. After his Damascus experience he knew neither doubt nor fear. So above the clamor and clangor of the mob, and amid the desultory notes of his sublime, all-conquering faith: "Nevertheless, the foundation of God standeth sure." He believed in a personal God—not in a "stream of tendency"; in a mighty and ever-present Saviour, not in a mere moral influence; in a guiding and attesting Holy Spirit, not in a vague, spiritual impression.

And our Methodist fathers had a like apostolic and zealous spirit. It made John Wesley "the quiescence of turbulence," and gave seraphic wing to the lyric muse of his brother Charles. It inflamed the ardent soul of Thomas Coke, "the foreign minister of Methodism," and caused him in a moment of rhapsody to cry out, "I want the wings of an eagle and the voice of a trumpet, that I may preach the Gospel in the East and in the West, in the North and in the South." Preaching has little meaning and less power that is not born of a living experience. It must be a personal attestation of the facts stated and the truth expounded. Otherwise it is a discussion and not a proclamation—a sacred rumor repeated and not a divine verity attested. It is a suggestive fact that the prophet Ezekiel had to eat the roll which was written within and without, before he could preach it to others. It had to be assimilated, become a part of his very being—transmuted into his life's blood—before it became a message of life and power to the people.

The mission of the ministry is to take up God's message and carry it to the world. The angel flying through the heavens with trumpet in hand had committed to him the everlasting Gospel. God ordained at once the agent, the instrument, and the message. And the other mighty angel that John saw, with a rainbow on his head, his face bright as the sun, and feet glorious as pillars of fire, ventured not to earth on his own authority, but "he had in his hand a little book open." And God has never allowed any messenger, whether angel or man, to construct or invent a message.

The Crowning Evidence

The highest proof of the power of Christianity is in the reality of Christian experience. And the certainty given by such an experience, which is matter of immediate consciousness, is the highest attainable by human beings. Spiritual truth is not reached by hearsay, or received at

second hand. We do not hear God in the shout of the sea, or the thunder of the storm, or the silvery song of the streamlet. These are only the echoes of His voice; but He is heard in the words of His Son, for "they are spirit and they are life," and in the attesting voice of the Holy Spirit, which makes us cry, "Abba, Father!" God is not seen in the glorious light of the sun, or the soft gleam of the stars, or the gorgeous tints of the evening clouds; but He stands unveiled before us in the "Man Christ Jesus." "He that hath seen Me hath seen the Father also." The revelation of God to man could not come in the records of a book, or in the glory of the heavens, or in all the vast and varied handiwork of nature, but in a real life. And when He has been thus spiritually apprehended, and His Gospel experimentally tested, we have the crowning evidence. Then every voice is the voice of God.

One with a clear, Christian experience has assuring knowledge of the person, character, and divinity of Jesus Christ. I would not undervalue the overwhelming argument that has vindicated the Christ of history, the Christ of Bethlehem and Nazareth, of Galilee and Judea, of the Garden and the Cross, the Christ who died that the world might be redeemed; but the Christ of experience, the Christ of the redeemed soul, the Christ formed within, the hope of glory, is a real, ever-present, inspiring Personality. To such an one Jesus Christ is not a history, but a verity; not a reminiscence, but a presence; not a theory, but a glorious reality. He is not a God afar off, but ever near. Paul had such a knowledge of his Lord when he exclaimed: "I live, and yet not I, but Christ Jesus liveth within me." And on another occasion a sublimer vision and diviner experience was his, when in the very exhaustion of spiritual rhapsody he cried out—"For me to live is Christ." The personality of the Holy Ghost also and the doctrine of the new birth are not matters of speculation or vague uncertainty to those who have been the objects of redeeming power. They are facts of glorious and hourly experience.

It gives infallible assurance of the Divine authority of the Word of God. With a clearly-attested Christian experience we enter without hesitation upon the fullest and freest investigation of the historical and critical questions relating to the Holy Scriptures. No canon of criticism or test of scholarship can intimidate a faith that has been securely enthroned in the consciousness. If there be occasion for a revision of opinion about the canonical authority of some book, or the credibility of certain passages, there is no disturbance of those great doctrines that have already been transmuted into personal life and character. "The words that I speak unto you they are spirit and they are life." No question about Jonah and his excursion at sea can invalidate the doctrine of the new birth, or render indistinct the voice of the Spirit in the regenerated soul, bearing witness with our own spirit. We may, therefore, give the widest hospitality to all legitimate investigations by Christian scholars in the line of the Higher Criticism. There is no occasion for fear. Only advantage can come to the Church of God. Some modification of our theories of interpretation and inspiration there may be, but the Divine substance of this redemptive Gospel can never be touched, and with Paul we may triumphantly exclaim, "Nevertheless the foundation of God standeth sure."

Christian experience solves the mystery of the miraculous. We are reminded that "the miracle is on its trial." And even Christian teachers, more or less affected by the arrogance and dominance of the scientific spirit, "have as little to do with the miracle as possible." They do not yield belief in it, but neglect to preach it. But there is no fear to those who know the miracle-working power of the Holy Ghost in redemption. Every cleansed heart and renewed spirit is a creation of God, a miracle of omnipotent energy—"born of the Spirit." And every such miracle of grace is a new revelation of the power of God. Each living Lazarus attests the fact that the living Christ is still waking the sleep of the dead. Dr. Joseph Parker has aptly said that "every devout experience is a proof of the possibility of inspiration." And this evidence becomes more convincing and triumphant with the growth of years and the progress of the church. If, as has been rightly declared, "the whole teaching of Scripture is directed to show not what God has, nor yet what He is in Himself, but what He is in His dealings with men, or in other words to make Him known in

various ways through the historical manifestations of His holiness and His love," then the whole history of the church should be a continued revelation. And so it is. As the years move on there are successive unfoldings and unveilings of God's glory and power—a series of epiphanies of the risen and reigning Lord.

It has been suggested that the faithful and authoritative witness to this experience, more than anything else, has made Christianity a world religion. It is the one common ground on which all humanity can stand, the one thing that makes the whole world kin. It is not in creed statements, not in formulas of faith, not in codes of ethics, not in sacraments and ordinances, not in ecclesiastical orders, but in the soul's deliverance from the guilt and dominion of sin. That alone answers the orphan cry of humanity, and satisfies the hunger of the universal human heart. That alone brings us into sweet and divine fellowship—fellowship with the Father and His Son Jesus Christ our Lord—and into the blessed brotherhood of repentance and pardon. We must, therefore, be a witnessing church—a church that has seen and heard something to declare—and a church that cannot but speak of what has been seen and heard. This type of religion is the need of every age.

This was the divine mission of Methodism; "the redeeming from forgetfulness the doctrine of necessity for spiritual conversion." Its authoritative and constantly iterated insistence was for a renewed and clearly-attested inner life—a life consciously hid with Christ in God. Dr. Abel Stevens, our own great historian, states: "Methodism reversed the usual policy of religious sects, which seek to sustain their spiritual life by their orthodoxy. It has sustained its orthodoxy by devoting its chief care to its spiritual life." Our faith has been kept pure by keeping it in action. The swift movement of our ministry has been the secret of our undisturbed orthodoxy. And as we are facing a wonderful future, I could ask no larger blessing for our world-wide Methodism than that she inscribe upon her door-panels the warning words of a great missionary: "The church that ceases to evangelize will soon cease to be evangelical."

The rapid spread of the revival under the Wesleys, Whitefield, and their coadjutors was due to the fact that they insisted upon a present conscious forgiveness of sins, obtained by faith in the promise of Christ. The pulpits of that day, both in England and America, preached a religion of form and service, without an experience of grace and peace. Mr. Whitefield said, on his first visit to America, that the preachers talked of "an unknown and unfelt Christ," and that the reason why the churches were so dead was because they had dead men to preach to them. When the Wesleys and their co-laborers began preaching the blessed doctrine of the witness of the Spirit, it was denounced by the unconverted clergy as a heresy, but was hailed by the masses as a new revelation. No wonder it awoke a sleeping nation, and shook the foundations of a Christless church.

And that characteristic of Methodist preaching has been the glory of its history. God has made us a great people because we have been a witnessing people. Our itinerants, from Wesley to the present day, have preached doctrines verified by their own experiences. Not always have they spoken in the terminology of the schools, or with the precision of dialecticians, but out of full hearts and by the constraint of Christ's love. Theirs has been a religion of knowledge. Each could say, "I know whom I have believed." Their very positiveness of speech was a chief factor in their marvelous success. Nothing so readily disarms criticism and compels candid investigation as the expression of entire and unutterable confidence in the truth and value of our teachings. And so the preaching of the early Methodists was the positive declaration of a blessed fact, and not the skillful, subtle proving of something from a working hypothesis. The voice of the pulpit and the pew was expressed in the thrilling lines of Charles Wesley:

"What we have felt and seen,
With confidence we tell,
And publish to the sons of men
The signs infallible."

And such is the vocation of Methodism today—the proclamation of a present, conscious forgiveness of sins.

John Wesley, at the good old age of 87, in a letter to Alexander Mather, uttered these thrilling words: "Give me one hundred preachers

who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell, and set up the kingdom of heaven upon earth." Grand words these from the old battle-scarred veteran, whose sword, which so long flashed in the forefront of conflict, now hung feebly by his side. Happy, thrice happy, for Methodism, if she will heed the parting counsels of her aged leader, and cling to the purity of faith and simplicity of life that made her early days heroic. As we grow in numbers, wealth, and influence we have the greater need for entire consecration to God. Ours must be a spiritual church. We have no splendid and imposing ritual to fascinate the taste, no proscriptive dogma around which to rally our prejudices, nor long history and hoary traditions to command our veneration. It is ours to preach and practice spiritual religion. Should the day ever come when Methodism forgets this, her only mission, her downfall is secured. She will have finished her course, and ought to fall on sleep. But such, I trust, may never be.

I believe that we have yet a great mission in the world. Methodism has not fulfilled the Divine purpose of its creation. God has still a work for us to do.

"Our flag on every height unfurled
And morning drum-beat round the world,"

is prophecy of yet richer blessings and grander conquests. The past has been glorious, but thrice glorious will be the future if we are true to the heritage of our fathers. Let us emulate their virtues and imitate their burning zeal.

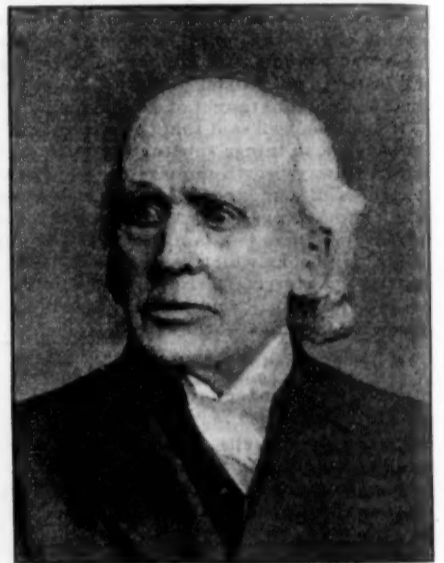
And now, dear brethren, I conclude my humble message, not with the benediction of some great father in our own beloved Zion, but with the prayer of the sainted Richard Baxter, hoping that it may be the personal petition of each delegate in this Ecumenical Conference, and of every worshiper at the altars of world-wide Methodism: "Thou hast mercifully given me the witness in myself; not an unreasonable persuasion in my mind, but that renewed nature, those holy and heavenly desires and delights, that surely can come from none but Thee. And oh, how much more have I perceived in many of Thy servants than in myself. Thou has cast my lot among the souls whom Christ hath healed. I have daily conversed with those whom He hath raised from the dead!" And then to the Holy Spirit he prays: "Be in me the Resident Witness of my Lord, the Author of my prayers, the Spirit of adoption, the Seal of God, and the Earnest of my inheritance. Let not my nights be so long, and my days so short, nor sin eclipse those beams which have often illuminated my soul. Without Thee, books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is but wantonness, impertinence, and folly. Make me the more heavenly, by how much the faster I am hastening to heaven; and let my last thoughts, words and works on earth be likest to those which shall be my first in the state of glorious immortality, where the kingdom is delivered up to the Father, and God will forever be all and in all; of whom, and through whom, and to whom are all things, to whom be glory forever. Amen."

Wednesday—Afternoon Session

Rev. Dr. W. T. Davison, president of the Wesleyan Conference, presided. After the usual opening exercises and some routine business, the formal addresses of welcome and response were delivered. Dr. Davison made all the delegates feel at home at once by his well-chosen opening remarks. He tenderly referred to honored members of the Conference at Washington who had closed their labors on earth. Fervent responses were given at the mention of such names as William Arthur, President Harrison, Bishop Newman, Dr. Douglass of Canada, William Moulton, and David Hill, the China missionary. He earnestly expressed the hope that, being "called and chosen of God" to new work in the new century, Methodists might be faithful.

The venerable Ebenezer E. Jenkins, LL. D., spoke the welcome of Wesleyan Methodism. His strong yet sweet face, surrounded by his snow-white beard and hair, presented a picture that his audience will not soon forget. He has been a member of the other Ecumenical Conferences.

His address was full of strong thoughts, indicating that heart and brain are still young. He welcomed the delegates as fellow-soldiers in a great conflict under one Captain. As a great preaching church he declared we had not come together to settle the meaning of our message, for that had been settled for us, not by John Wesley, but by our great Founder. Our doctrines are not fashions and modes of thought. Our foundation is Christ. Methodists have no fear of knowledge in any department of inquiry. He believed the great peril of the times was not outside the church, but the spirit of the world within it, the waning of the spiritual life. The power of Methodism



REV. E. E. JENKINS, LL. D.
Wesleyan Methodist Church

is to witness to personal experience as inspired by the Holy Ghost. It was with a radiant face that he declared his outlook a cheerful one. "I am no gloomy prophet." Especially timely and eloquent was his appeal to his brethren to recognize and help the honest souls who belong to no church, but are devoutly thinking their way to God. The whole speech would have done credit to any young theologian of the day, with progressive yet devout ideas of truth.

Rev. Joseph Odell, of the Primitive Methodist Church, followed with a breezy speech which elicited frequent applause. He spoke of his own sect as a church "of the people, and by the people, and for the people," a spiritual democracy. He was glad to welcome the delegates from the United States because they represented a sovereign people, where the men and women are kings and queens. He made a very telling reference to his recent visit to Peguete Bay, the landing-place of St. Augustine and his forty monks. The nearest church to the monument marking the spot is a Primitive Methodist chapel. He hoped the day would soon come when militarism should become a lost art, and the Christian Church would dominate all other institutions.

Sir Charles T. Skelton, of the Methodist New Connexion, used vigorous language in denouncing the South African war as "hell let loose." He wanted the period of destruction to close and the period of construction by the church of the Lord Jesus Christ to begin, and that one result of this Conference might be the preaching of universal peace.

Bishop John F. Hurst read a finely-phrased address of which his American brethren were proud. The chairman wittily referred to his address at Washington in several languages, expressing his hope that his speech here would be in English. The Bishop quoted General Grant's saying that he would not speak of England and America as two peoples. We have a common

heritage from Epworth rectory. His references to Queen Victoria, who had recently gone to her second and eternal coronation, and to President McKinley as a Methodist and a lover of all churches, were heartily received.

Rev. John Potts, D. D., of Canada, was greeted with applause, which indicated his popularity on both sides of the Atlantic. He spoke of the great advantages already gained by the union of Canadian Methodist churches. He gratified his British friends by his statement tersely put that he and his Canadian friends came to London to renew their oath of allegiance to the old flag and the new King. He considered the wonderful success of Methodism to be due to our interpretation of the Word of God. Our theology needs no repairing. We teach a salvation that may be felt, known and enjoyed. Another factor of success is our grand hymnology, especially Charles Wesley's hymns. Other reasons for our prosperity are the emphasis on experimental Christianity, and its adaptability to universal man. The Conference would have gladly listened another half-hour to his earnest, pointed remarks.

Bishop A. Walters, of the African M. E. Zion Church, read a carefully-prepared address emphasizing the value of pilgrimages to shrines like City Road Chapel, arousing loyalty and enthusiasm. After well-expressed sentiments of esteem for his white brethren North and South, he entered upon a most fervid appeal to his British friends not to listen to the tales of enemies who had been trying to prejudice them against the race. He called attention to the fact that out of 191 persons lynched in America last year only nineteen were accused of assaulting white women, and only eleven were proven guilty. He showed the unfairness of holding nine million people responsible for the crimes of eleven. His references to the advance in wealth and education made by the colored people of the South in the last twenty years aroused great enthusiasm.

E. O. T.

Thursday—Morning Session

Bishop A. W. Wilson ably presided. He rang the bell impartially when each speaker's time expired. Much eloquence was laid over to be printed, but every man had an equal chance. On motion of Dr. J. M. King, of New York, it was ordered that all degrees and titles be omitted from the record. Whether this action pleased all, has not been ascertained. There was a little ripple of excitement over a motion to decline to receive a communication sent by the Archbishop of Canterbury through a newspaper man. Very courteous things were said of the Archbishop, but the feeling was unanimous that his greetings should be addressed directly to the Conference.

Rev. Edward Boaden, of the United Methodist Free Churches, read an essay on the published subject, "Methodism in the Eastern Section." His chief points were the advances in unity, educational institutions, adaptation to all classes in society, social standing, and numerical growth. His general outlook was most encouraging.

The discussion, opened by Rev. J. Berry, of South Australia, was unusually pointed. The limitation of time brought out crisp sentences. Mr. Berry captured the Conference by his enthusiastic description of the union of Australian Methodism. The inspiration of it came from the last Ecumenical Conference. It came about with the spilling of much ink, but not a drop of blood. There are no Wesleyans now in Australia, but they have returned to the good old title of "Methodists." They united after courtship when all were ready

for it. When prepared for welding, they prayed for the fire from above. It came and fused them together. The only difficulties were not principles to be harmonized, but prejudices. They elected a man from one of the smaller churches as president of the first Conference and "cushioned his seat with prayers."

Rev. Wesley Guard, of the Irish Methodist Church, upheld the reputation of the Green Isle for wit and enthusiasm. He gloried in the present success and respectability of Methodism, but saw the danger of stopping too long to consider our bulwarks and marking time rather than marching forward.

Rev. William A. Bracken, also from Ireland, gave some encouraging facts about the work of Methodism there. While the population has decreased, the Methodists have increased ten per cent. in the last ten years. Their experience has been that their most scholarly men have been evangelistic in spirit and work. They are not ashamed to send to the uttermost parts of the earth men and women bearing the label: "Made in Irish Methodism."

An earnest call was made for speakers to represent South Africa. Mr. T. E. Duckles, of King William's Town, responded first with a statement of facts as to the work of Methodism there. The membership is 107,000 among blacks and whites. Methodism is suited to the people in its organization and life. They have the color problem as in America, but it is a settled matter that the races meet together in Conferences.

Rev. Zadok Robinson illustrated the extent of the work in South Africa by stating that a person can travel six hundred miles from Port Elizabeth to Zululand and stop every night at a well-equipped Wesleyan mission station.

Rev. Thomas Champness (Wesleyan) treated of work among the lowest classes by men converted from their own ranks by street preaching. Moses, a reclaimed miner, who offered men shillings if they could go to sleep under his preaching, in order to furnish a suggestion for some perplexed preachers of our own day.

Dr. M. C. B. Mason and Bishop Hartzell emphasized the importance of the work in Africa and the part to be taken in its evangelization by the colored people of the South. The mention of Bishop Taylor's name always calls forth applause from the Conference. Bishop Hartzell told of an elderly negro in Africa who said he was converted "when the William Taylor wind passed by." The white delegates seemed gratified by the Bishop's prophecy that there would eventually be an Anglo-Saxon empire in Africa where five hundred sons of Ham would be given another chance by Providence. It is possible that the black men may rule their own empire without the white man's government.

Bishop C. S. Smith, of the African Methodist Church, spoke of the industrial advancement and intellectual abilities of the African people who had come under the influence of the schools. He rejoiced in the fact that in the empire of intellect no color life can be drawn.

Dr. A. B. Leonard thanked God for the abolition of slavery and the driving of slave-ships from the seas. He hoped the war in Africa would come to an end soon, with the Union Jack over all, because beneath that flag personal safety and religious liberty are secured.

Rev. E. J. Watkin, of Australia, paid a high tribute to the work of local preachers in the evangelization of that country, and asserted that if the local preacher as a class degenerates, it will have a degenerating influence on the itinerant minister. The emphasis placed upon the importance of

lay preaching by the Wesleyan Methodist delegates to this Conference ought to suggest to American Methodists that they are possibly neglecting a great instrument of power. The speaker said that Australia owed to America its political and religious liberty because of its revolt from Britain, and its evangelization largely to William Taylor.

It was a pleasure to look at the patriarchal face and listen to the voice of that noble missionary to Fiji, Rev. F. Langham. He believed that the redemption of those desperately degraded people was a special act of God to be a pattern of what He could do in the salvation of men.

E. O. T.

Thursday—Afternoon Session

The Conference reassembled under the presidency of Bishop A. W. Wilson. The devotional exercises were conducted by Rev. C. W. Baldwin, D. D., of Baltimore. The hymn, "O for a heart to praise my God," having been sung, prayer was offered, and Dr. John Franklin Goucher, president of the Woman's College, Baltimore, delivered the following address upon "Present Position of Methodism in America."

Dr. Goucher's Address

METHODISM is a spiritual force working through agencies and organizations for a spiritual purpose. The force and purpose are constants. Its agencies and organizations are variables.

At its inception Methodism did not propose to affect any man's ecclesiastical relations. Its one purpose was to have established in human experience the consciousness of personal acceptance with God. It protested against subordinating experience or its expression to tradition, creed, or ritual, and insisted that "Every one must give an account of himself to God." Theoretical acceptance of truth and perfunctory service could not satisfy its demands. Its persistent inquiry was, "Have ye received the Holy Ghost since ye believed?" It claimed the logical results of the doctrines revealed by Christ and preached by Paul, re-stated in modern phrase the old theology, and proclaimed man to be the beneficiary and objective of God's government. With this vital relation to God realized in the human consciousness there had to be freedom for growth and variety of experience, the narration of which became the dominant subject of conversation with those whom it brought into fellowship. Like the early disciples, they could but speak the things which they had seen and heard. Thus awakened and thus related, a doctrine of Christian perfection was consequential, and striving for it was a necessity.

The authority of American Methodism to teach, admonish and console, is not derived from a creed or polity formulated in some ecclesiastical Jerusalem or sacerdotal Rome. An itinerant pentecost has burned in our valleys and on our mountain-sides, along our frontiers and in our cities, bringing conversion and the commission to witness simultaneously to all who accepted salvation. The musty record of councils, embodying a theoretical orthodoxy, has never been a procrustean conservator of its spiritual life, but its spiritual life has conserved its orthodoxy, and that, too, notwithstanding the untamed zeal and untutored condition of many of its evangelists. "From the effective appeal to sanctified heroism by lofty example, came the development and perpetuation of holy daring and conquering energy." Its changing environment and its passion for the largest usefulness account for its varying forms.

It was well born. Its youth was coura-

[Continued on Page 1204.]

THE FAMILY

INTERPRETED

I read of deeds heroic; felt the thrill
Of others' feeling — though apart from
me —

In tales of daring and of sacrifice
On battle-field, in danger, on the sea;
Still but the surface of my heart was stirred,
And "heroism" was to me an empty word.

At last I met a hero, a plain man
With iron sinew and a heart of gold,
Burning his life out for the poor and weak,
A blazing hearth-fire in a world of cold!
No longer mythical, uncertain, dim,
Henceforth all heroes live, to me, in him.

I heard of friendship. A most fair ideal
It seemed to me, a thing of precious
worth,
But far too high and heavenly to live
And last on this prosaic, selfish earth,
So thought I once; but that is at an end.
I doubt no more, for I have found a friend.

Some tried to tell me of the love divine,
Surpassing, infinite, eternal, free;
I listened, wondering; but I never dreamed
Of what that love should mean some
time to me.

'Twas like strange music from a distant
strand,
A song whose words I could not under-
stand.

I could not understand until one day
A Voice spoke straight to me, and called
my name.

I stopped and listened; then with beating
heart

I met the Christ, and knew Him when
He came.

One look from Him — all mists and vague-
ness fled;
Now love itself is plain, by love inter-
preted!

— MARY E. ALLBRIGHT, in *Christian
Endeavor World*.

Thoughts for the Thoughtful

Who bides his time — he tastes the sweet
Of honey in the saltiest tear;
And though he fares with slowest feet,
Joy runs to meet him, drawing near;
The birds are heralds of his cause,
And, like a never-ending rhyme,
The roadsides bloom in his applause —
Who bides his time.

— James Whitcomb Riley.

Obedience is the fruit of faith; patience,
the bloom on the fruit. — Christina Rossetti.

If you wish others to remember you with
pleasure, forget yourself; and be just what
God has made you. — Charles Kingsley.

The spiritual life is not knowing, not
hearing, but doing. We only know so far
as we can do. We learn to do by doing.
What we do truly, rightly, in the way of
duty, that, and only that, we are. — Fred-
erick W. Robertson.

There is in Rome an elegant fresco by
Guido — "The Aurora." It covers a lofty
ceiling. Looking up at it from the pave-
ment your neck grows stiff, your head
dizzy, and the figures indistinct. You soon
tire and turn away. The owner of the
palace has placed a broad mirror near the
floor. You may now sit down before it as
at a table, and at your leisure look into the
mirror, and enjoy the fresco that is above

you. There is no more weariness, nor
indistinctness, nor dizziness. Like the
Rospiglioso mirror beneath the "Aurora,"
Christ reflects the image of God. In Him,
as in a mirror, we see the grace and truth
and love of God. — Peloubet.

If ever you find yourself where you have
so many things pressing upon you that you
hardly know how to begin, let me tell you
a secret: Take hold of the very first one
that comes to hand, and you will find the
rest all fall into file and follow after, like a
company of well-drilled soldiers; and
though work may be hard to meet when it
charges in a squad, it is easily vanquished
if you can bring it into line. You may have
often seen the anecdote of the man who was
asked how he had accomplished so much
in his life. "My father taught me," was
the reply, "when I had anything to do, to
go and do it." There is the secret — the
magic word, "now." — *Helpful Thoughts*.

God gives to His children nothing but the
best. Into many lives there comes a great
calamity or a piercing sorrow that changes
all the life. To others there comes a weary,
trailing affliction that runs through all the
years, the whole life being shadowed by
the Cross. Is it God's best?

At the first we are blinded by the stroke,
but with loyal hearts we cry unto God "out
of the depths," and after a little the sun-
beams twinkle down through the leaves
into our "canyons," and the mosses and
flowers come forth, and the great black
rocks which frightened us glisten cool and
moist between the waving trees. What was
once our terror becomes a cool, sweet,
soothing place, with its shades and silences
and murmuring waters.

I once saw this experience, which comes
to so many, put into parable. It was as
follows: At first there were no canyons,
but only the broad, open prairie. One day
the Master of the Prairie, walking out over
his great lawns where there were only
grasses, asked the Prairie, "Where are
your flowers?" and the Prairie said,
"Master, I have no seeds." Then he spoke
to the birds, and they carried seeds of every
kind of flower and strewed them far and
wide, and soon the Prairie bloomed with
crocuses, and roses, and buffalo beans, and
the yellow crowfoot, and the wild sun-
flowers, and the red lilies all the summer
long. Then the Master came and was well
pleased; but he missed the flowers he
loved best of all, and he said to the Prairie:
"Where are the clematis and the colum-
bine, the sweet violets and wind flowers,
and all the ferns and flowering shrubs?"
And again he spoke to the birds, and again
they carried all the seeds and strewed them
far and wide. But again when the Master
came he could not find the flowers he loved
best of all, and he said: "Where are those,
my sweetest flowers?" and the Prairie
cried, sorrowfully: "O Master, I cannot
keep the flowers, for the winds sweep
fiercely, and the sun beats upon my breast,
and they wither up and fly away." Then
the Master spoke to the Lightning, and
with one swift blow the Lightning cleft the
Prairie to the heart. And the Prairie
rocked and groaned in agony, and for many
a day moaned bitterly over its black, jagged,
gaping wound. But the little Swan poured
its waters through the cleft, and carried
down deep black mold, and once more the
birds carried seeds and strewed them in the
canyon. And after a time the rough rocks
were decked out with soft mosses and trail-
ling vines, and all the nooks were hung
with clematis and columbine, and great
elms lifted their huge tops high up into the
sunlight, and down about their feet clus-
tered the low cedars and balsams, and

everywhere the violets and windflower and
maiden-hair grew and bloomed, till the
canyon became the Master's place for rest
and peace and joy.

"Yes," said the young girl, who had
roamed free and wild over the Western
hills, but now would never walk again;
"yes, the canyon flowers are much the
best. Tell me what it means."

"The fruits — we will say 'flowers' — of
the Spirit are love, joy, peace, long-suffer-
ing, gentleness, goodness, faith, meekness,
self-control, and some of these grow only
in the canyon."

"Which are the canyon flowers?" she
whispered softly.

"Gentleness, meekness, self-control; but
though the others — love, joy, peace —
bloom in the open, yet never with so rich a
bloom and so sweet a perfume as in the
canyon. That is a cool, sweet place, and
the Master dwells there, and the tiny vio-
lets lift up brave, sweet faces, and the
clematis shakes out its dainty bells, and
lest it should be sad to any, the sunbeams
dance and laugh down through the leaves
upon mosses and flowers and rocks."

Quaint and beautiful parable! It has
been proven true in thousands of riven
hearts. The beauty of holiness has rested
upon them, while God's face has made the
place radiant, and filled it with love and
peace and joy. — *Guide to Holiness*.

Of late the storm did rage without,
My bark was tossed;
Before me lay the trackless deep
Unknown, uncrossed.
Above, the clouds did shut out heaven's light,
Around, deep darkness pressed upon my sight,
A thousand shapes did haunt me through the
night.

Would I be lost?

But now, though yet the storm doth rage,
I fear no more,
Though all unknown to me the course,
Unknown the shore.
Within the bark a Pilot sits with me,
Who knows full well the storms that sweep
life's sea;
My heart is still — my Pilot will He be
Forevermore.

— ELLIOT FIELD, in *N. Y. Evangelist*.

THE MATRIMONIAL MERGER

REV. C. A. S. DWIGHT.

THIS is — for better or worse — the
day of great financial "mergers."
Endless discussion is going on regarding
the "trusts," or "mergers." Whatever
may be the proper conclusion regarding
such financial combinations, a number of
other "trusts" are being created every
year in domestic spheres, which we may
denominate matrimonial mergers.

The nature of the matrimonial merger
is indicated with clearness in the recorded
conversation of two lovers. "Will you be
mine?" asked he. "Can't you arrange it
so that each of us will be ours?" replied
she — and she may have been a college
girl. That is it — each of us married peo-
ple is to be "ours." The matrimonial
alliance is at once a merging of individ-
ual interests in the common fund of do-
mestic responsibility and felicity; and it is
the conserving of those individual inter-
ests, which are united indeed, but joined
together as two stripes of different color
are interwoven crisscross in one texture.
Matrimony is an estate which implies
mutual duties and rights. If it is correct
to say that the man and his wife are one,
it is not necessary immediately to proceed
to ask, "Which is the one?" The
"one" in this case is both of them. Each

of them is theirs. They are joint consuls of the domestic Rome. The autonomy of each is preserved in the very act of yielding each to the other, turn and turn about. The losing of the self in the life of the other becomes, by virtue of that blessed reaction which attends all genuine self-sacrifice, the finding again of the self reinvigorated and glorified.

It would be well, then, for all young couples contemplating matrimony to arrange beforehand that each of them should be theirs. The merger may not involve a pooling of the financial resources of the twain, but it may properly signify the fusion of the *meum et tuum* of affection, sympathy, tastes and tempers. Every well-ordered married life brings happiness in proportion to the degree in which love interprets itself in the modes and forms of congenial comradeship and considerate sympathy. Husband and wife must give each to the other the best that either has of love, thought, and service if happiness is to dwell in the home. Arrogance, selfish reserve, or jealous suspicion on the part of either member of the matrimonial firm immediately converts the possible heaven into an actual hell, and surely courts the final disaster of a domestic bankruptcy. A house divided against itself cannot stand. So the great Teacher said, and so history with its innumerable examples attests.

Matrimony is a merger in which the most precious interests of life on earth meet and combine in a sacred synthesis of sympathy, and intimate blending of aspiration and affection. So intimate is the union, so subtle are the interweavings of sympathy that it becomes a thankless task to inquire just where the rights and privileges of either party to this holy alliance begin or end. So long as the prerogatives of personality are preserved, which no human being is ever justified for any cause in denying or demitting, husband and wife may surrender themselves without fear to the mutual duties and sacrifices of the domestic sphere; and, with the caveat just stated, the more complete the surrender, the heartier and holier will be the joy.

Closter, N. J.

Carrying Sunshine or Shadows

"I ALWAYS like to talk things over with Sister Mary when I am in trouble," said one woman to another. "She understands, and it's a comfort to tell things to somebody who cares enough for you to be troubled by everything that troubles you."

"Yes, that is sharing half your load with her," said the other, quietly; "but has Mary no loads of her own to carry?" Then, as if she feared the question might sound intrusive or unkind, she added: "I have learned to think of that of late years, because I had a brother who was to me what your sister is to you. He was one of those on whom others naturally lean—wise, strong, tender, and patient—and I carried my griefs and worries to him, always sure of sympathy."

"Not until his brave life ended did I realize how many heavy burdens of his own he had been bearing. Business cares and reverses, grave family anxieties, increasing physical disability, and the knowledge that disease was surely eating his life away—all this had been pressing

sorely upon him. I know that many a weary day, which possibly I might have brightened a little, I had made his burden heavier by the weight of my own. I never think of his dear, kind face without wishing I had carried him my sunshine instead of my shadows." — *Forward.*

AMATEUR PHOTOGRAPHY

We bought a camera, for we meant
To take the country round;
But when the work was ended up,
What do you think we found?
Why, this—on every single plate
Was baby's picture, sure as fate!
Whatever else we tried to do,
We ended so, somehow.
We had a lovely clover field,
With Father Thompson's cow.
"Why take a stupid cow," said Kate,
"When Pet's so sweet to contemplate?"
A waterfall our next attempt.
We rose at break of day;
The horses both were harnessed up
To bear us on our way;
But Baby shook her dimpled fist—
A thing we simply can't resist.
Well, now our films are gone at last
To take the journey back,
And anxiously we look for them
Upon the homeward track.
Yet folks will laugh to see, I fear,
Twelve dozen views of Baby dear!

— *Margaret Seymour Hall.*

OTHER THAN SAD

HELENA H. THOMAS.

"PLEASE give these roses to Mrs. Ray, and tell her she has my loving sympathy."

Although these words were uttered in a low tone, the one referred to overheard them, and suddenly appeared, saying, in a cheerful tone:

"How like you to share your exquisite roses with me! But why do you hasten? I am at liberty this morning, and would enjoy a chat with you."

"Why—why, I did not expect to find you equal to seeing me today," was the response, in a funereal tone.

"Oh, I feel equal to anything," was the laughing rejoinder of Mrs. Ray, as she led her caller to a seat on the vine-covered porch. "My last illness was so slight that I am quite myself again."

"It was not your physical condition I had in mind, but—I must be mistaken in thinking this the anniversary of your husband's death."

The one addressed buried her face in the roses at this juncture, and then, as if her spirit had caught their fragrance, she looked up, with a new light in her eye, and said:

"No, you are not mistaken, for, as today, your roses were at their best when he slipped away three years ago this morning. We called upon you the evening before his sudden call home, and you gave us, as you doubtless remember, the counterpart of these beautiful roses; but you little thought that on the morrow the hand which took them from yours would be folded in death's repose."

There was a tremor in the voice of the speaker, but as a smile accompanied the words her listener impulsively exclaimed:

"And yet you appear the same as on other days, while on each anniversary of my husband's death I shut myself into my room and scarcely see the members of

my own household; and he has been gone from me ten years."

"Yes, I learned that such was your custom," was the low answer, after a long pause, which was filled in by sighs from the last speaker, "for, not knowing, I attempted to see you on a recent anniversary; but before I had time to ring the bell I was met by your youngest son, who said, in a whisper: 'Mamma can't see any one, 'cause papa died today, ever so long ago.' And then he added, in a way that made me feel like mothering him: 'It seems just like a funeral, and I'm so lonesome.'"

"He was so young when his father died that he cannot realize our loss," said Mrs. Field, bursting into tears; "but I talk to him a great deal about his father, and try to make him understand that in view of such sorrow I cannot be other than sad."

"But does it never occur to you that such a course will not give your son an exalted idea of your faith?" ventured the one who had long felt that her friend did not honor the Comforter in wearing so mournful a face. "For if, my friend, we have faith, we should not be cast down, even in the darkest night of sorrow."

"Others have rebuked me for not rising above my sorrow, but I hardly expected you to intimate that I should do differently," said Mrs. Field in an injured tone; "but when I compare the freshness of my grief on each anniversary with your cheerful manner today, I realize anew that few have met with such a loss as mine. For

'Since he went home,
The long, long dreary days have crept
away like years.'

"I realize the truth of those lines," said Mrs. Ray, smiling through tears, "but I realize, too, that the One who has promised to be a Husband to the widow is a covenant-keeping God, as only such a sorrow could make possible, and with such support I feel that it would be wrong to yield to depression."

"But it would be an utter impossibility for me to appear as you do, on the saddest day of the year," was the tremulous reply. "It isn't according to nature."

"I readily admit that, but grace can enable us to do what is contrary to nature. I know from experience. Had you called on the first anniversary of my husband's home-going you would have been met by the information that I was too grief-absorbed to be seen; but later on my eyes were opened to the fact that Christians dishonor God when they refuse to be comforted, as do those who are strangers to His upholding power. The world needs our smiles, and we have no right to be selfish in our grief when we profess to be followers of One who said, 'Father, Thy will, not mine, be done.'"

The lengthy pause that followed was broken by a long-drawn sigh, and: "I never thought of it in that light before; but it seems hard if one has not the right to mourn."

"Yes, for so long as we are human, grief must have its way, at times," was the smiling rejoinder; "but there are many reasons why we should determine, with Divine aid, to sorrow not as others who have not the hope that is ours. For instance, you talk to your son of his

sainted father and tell him that he has responded to the call, 'Well done, good and faithful servant, enter thou into the joy of thy Lord,' and you doubtless fully believe that he has entered into that joy."

"Why, of course I do," interrupted Mrs. Field, "for if ever there was one worthy to answer such a summons my husband was."

"Then in view of such a hope, does it not seem, to say the least, inconsistent, on the anniversary of the realization of 'the joy' of our loved ones, to wear an air of gloom? To do so gives the lie to our faith, it strikes me, and also shows a selfish spirit on our part."

"I don't want him back," sobbed Mrs. Field, "for I know he is better off, but I weep in pity for myself."

"Yes, I understand, as only one can who has suffered a like bereavement; and I understand, too, that self-pity is weakening in the extreme, and that it must be overcome if we would lead those with whom we come in touch to have faith in the sustaining arm of our Lord. We can only rise above the waves and billows of sorrow, however, my bereaved sister, by leaning hard and continually on One of whom it is written, 'He giveth power to the faint.' Then, too, each anniversary of the day which meant 'glad also with exceeding joy' to those gone before, should find us stronger, because it means not only nearer home, but an added year of His sustaining power, as well. These years have been trying in the extreme, dear friend, but they have brought me such a revelation of Love Divine that I feel, to-day, more like praising than weeping. Surely, 'He doeth all things well.'"

A moment later Mrs. Field rose to go; and as she did so she kissed her faithful friend, and, with a face other than sad, let slip the following words: "You are a dear, brave woman; and you have taught me a much-needed lesson."

Grand Rapids, Mich.

A FAMILY OF WAITERS

"JUST go and do it your own sweet self." The voice which spoke was not unpleasant, yet the tone as well as the words conveyed a meaning of unwillingness to comply with the request which was made by the speaker. It reminded me of the experience of a friend and its happy result.

One damp, chilly night in the fall, Mrs. Walker, as I will call her, came home from her club late in the afternoon. There was no light in the front of the house, and everything was quiet; so, thinking the children busy with their lessons and Mary, the cook, in the kitchen, she went around to the side door. There, too, all was dark and still. Mrs. Walker was tired and hungry, and a peculiar feeling of lonesomeness came over her as she rapped sharply on the door, calling to her oldest daughter. Finally she was obliged to go to the kitchen, where she found Mary grumbling because she did not know what to get for supper. In the sitting-room there was only sufficient light from the low fire to make the untidy, cheerless room visible.

"Margaret!" called the mother. "Margaret, where are you?"

"I'm coming," was the slow answer from upstairs.

"Margaret, why have you not lit the lamps, and tidied up this room? You should have told Willie to put away these

books and fix the fire. And Margaret, do get me some dry shoes and something hot to drink; I feel as if I should faint away! And to come home to such a forlorn place—it's dreadful!"

Margaret apologized, saying she was busy upstairs, and forgot that in the absence of her mother there was anything for her to attend to.

When Mrs. Walker was toasting her feet before a glowing fire, and sipping some hot water, she gave a long sigh of satisfaction, but her thoughts were very busy. She called to mind a tired man, often compelled to stand in a crowded car all the way home, perhaps caught in a shower or chilly because a sudden change in temperature had found him without an overcoat. He was always weary with the day's battle for the home and comfort he loved to give his family. How often he had come in and found everywhere a general unpreparedness, even unwelcomeness!

Her heart gave a pang of regret; she glanced at the clock; it was nearly time for her husband. "Margaret," she called, "come here, quickly, and help me get things ready for papa. Light the hall-lamp, first, dear; then sweep up the hearth. I'll draw out the centre-table and get the lamp. We'll put his chair and slippers here before the fire. There!" she exclaimed, after a few busy moments, "this looks cozy and nice. I know from my own experience how dreary it is to come home to a cheerless house. We must never let it occur again."

From that time Mrs. Walker and her family became exemplary in their thoughtfulness for each other's welfare. The husband and father was a care-filled man, who had nobly borne the burden and heat of the day till his whitening hair and stooping form were silent witnesses to his life of hard work. He often said his home was his inspiration. He knew that his family were fond of him and that they were glad to see him come home, and considered it a privilege to minister to his comforts.

One day he was heard to say to a companion, "I suppose I look forward to my home-going as some men do to going to heaven. You know yesterday was an almost unbearably sultry day, and I had a severe headache. When I reached home I was so utterly exhausted I feared I should be obliged to go to bed, but you wouldn't believe how like another man I felt within an hour. My wife prepared a cooling drink for me, one of my daughters bathed my throbbing temples, and my son tried to cheer me up. Well, it's wonderful how much good such little things do. Oh, I couldn't live without my family!"

While there are a few people who speak with a sneer of this waiting upon each other, there are many who hardly understand how greatly domestic comfort and happiness is made up of just such little things, and how far it goes to ease the burden of the care-filled ones, reacting again upon all the members of the family. It is nothing of pampering or babying unnecessarily, no helping one another to be selfish or exacting, that is advocated. Draw the line strictly at such indulgence.

But this care and thought for each other's welfare—why, it is one of the highest privileges. It is a direct foe to selfishness, and is an ointment, very precious, that enhances the sweetness of the domestic atmosphere. —MARY SPAULDING HATCH, in *Cumberland Presbyterian*.

—Canon Wilberforce was giving a lesson on Jacob's ladder and the angels in a village school. He then invited any child present to ask a question. Whereupon an ingenious lad asked how it was the angels wanted a ladder when they had wings. The questioner was a little nonplussed;

but, wanting to know what was floating in the children's brains, he called up a little chap, and said, "Tommy, can you explain that?" "I suppose," said the urchin, "cos they was a-moultin'."

TOO LATE

The summer wind blew softly; wide open stood the door

To let the worn old body pass through, and out, once more;

For the soul had gone before it to find that distant bourne

From which the weary traveler need nevermore return.

And the farmer-son stood gazing upon the placid face

Which nevermore would greet him from its accustomed place;

And a tremor shook his body, as a tree shakes in a gale,

And beneath the sunshine's bronzing his face was deathly pale.

"What ailed you, dear, to shake so, when you looked at father last?"

Asked the good wife of her husband, when that day was overpast;

"His face was sweet and peaceful, he blessed us as he died,

And we'd done our best—" "No more of that!" the farmer roughly cried.

"I thought of all the long days when we'd let him sit alone,

Each of us silent to him, yes, silent as a stone!

Or talking to each other, not caring if he heard,

Or answering, if he spoke, with a shortly spoken word.

"And I thought of how he'd thank us for every little thing;

If I gave a hand to help him, how his hand would clasp and cling!

I'd give the farm, the orchard, the cows, the bees in the hive,

Yes, everything, for one more day with father here alive!"

—MARGARET VANDEGRIFT, in *Youth's Companion*.

ABOUT WOMEN

—Mrs. Alice McDonald has been appointed jailer of Grant County, W. Va. She is a widow, a native of the State, and forty-four years old. Her life has been spent in the mountains.

—The sugar-beet industry needs a large extra number of workers at the time of thinning and weeding the crop. The Michigan beet-growers employ women largely for this, and pay high wages. In Nebraska whole families, women and all, work in the beet-fields, and one household has been known to earn \$160 a month in this way.

—Miss Imogen Wallack, an American woman, who has studied in Paris for a year, passed the examination for a pharmacist, and has just opened up a large drug store in that city. The establishment is sumptuously fitted up in modern style. Six male assistants are kept busy, Miss Wallack having met with instantaneous success.

—Mr. Krueger said of his deceased wife: "She was a good wife. We quarreled only once, and that was six weeks after we were married." Rich though he was, Mr. Krueger's socks were dutifully mended for him by his devoted wife, who kept his plain wardrobe in repair, and who herself had never more than three dresses at one time, and was satisfied with two featherless hats. It is related

that when Oom Paul asked her hand in marriage she looked down demurely and said: "I can bake, I can cook, I can sew, I can clean, I can scrub." Accordingly Oom Paul married her — and never regretted it.

— Mrs. Lena Behrens, of Ohio, was the only woman delegate at the convention of the wholesale Saddlery Association recently held in Milwaukee. She was graduated from the Women's School of Pharmacy of Louisville, Ky., and her knowledge of chemistry was a great assistance in testing metals for her husband, who was a saddler. In course of time she became interested and finally took charge of the factory, while her husband was engaged in selling his patents. When he died Mrs. Behrens became sole manager, and now buys all supplies, directs the factory, and travels on the road as saleswoman.

— Mrs. Whitsett, the wife of Lieut. George P. Whitsett, now serving in the Philippines, recently returned from Manila on a brief visit to her family in Carthage, Kan. "There are now," she says, "two hundred American women in Manila for whom there is only one dressmaker, and he is a Chinaman. Old Sang is his name, and he was arrested for smuggling. He was to go before Lieutenant Whitsett, as acting judge, for trial. Sang came to me in his distress to intercede. So did the rest of those two hundred American women. If Sang was put in jail, what would we women have to wear? Well, you may be sure O'! Sang was let off easy — fortunately he proved himself not guilty." — *Woman's Journal*.

BOYS AND GIRLS

The Cricket

The cricket sings by day and night,
But mostly after candle-light.

I'd like to feel my heart so gay
As a cricket's on an autumn day.

He's dressed in black—a playful guise—
For he is happy, bright and wise.

I should not like to be one, though;
And here's the reason, if you'd know:

So constantly the fellow cheeps,
I don't see when he ever sleeps.

— ARTHUR E. LOCKE, in *Christian Register*.

OBJECTING JANE

MRS. C. F. FRASER.

HER real name, or, at least, her story name, was the pretty Scotch one of Jean Lindsay, the name which had been her mother's and her grandmother's before her; but her schoolmates thought it did not suit her in the least. They said among themselves that Jean was a name for a smiling, contented little girl, and Jean certainly did not answer to that description. They called her by a name that was far from pretty, but which they thought described her to a nicety.

Now, though Jean was one of the dearest of girls, she yet had what her friends called a "way" with her, and a very unpleasant way it was, too. Jean was a born objector. She always saw the drawbacks instead of the advantages of every scheme that was proposed. If a picnic was planned, Jean felt sure it would rain, and said so. When Rosie Eaton, who seldom had a new garment, wore her blue dress to school for the first time, Jean told

her at once how becoming it would have been if only the color had been brown instead of blue; and when the girls were preparing excitedly for a spelling match, she cheered them on by saying that they would in all probability be spelled down before the third round. In fact, she objected to everything and every one.

Now this "way" of Jean's did not arise from a bad heart, but from a carelessly formed habit, and her teachers and schoolmates, remembering this fact, were wonderfully patient with her. Perhaps they were too patient, for certain it is that a very sharp lesson was required before Jean realized what a hold the bad habit had on her.

One morning when the girls were gathered in the Assembly Hall for prayers the lady principal made a brief announcement. Lady Jean Lindsay, a distinguished Scotch woman who was spending a few days in the city, had asked if she might pay the school a visit, as she wished to compare it with a somewhat similar school in Scotland with which she was connected. Now Lady Jean Lindsay was not only an educationist of world-wide fame, but she was beautiful and charming as well, and therefore the teachers and pupils alike participated in a fine thrill of excitement at the prospect of her visit. The singing-master was hastily summoned to rehearse a Scotch chorus which the girls had learned some months before, and the janitor of the building was sent out to procure a handsome bouquet for presentation to the guest.

It is not to be wondered at that Jean felt sure that she would be chosen to present the bouquet, for she was not only of Scotch descent, but was also one of the leading scholars. Her face was fresh and pretty, she held herself gracefully, and, above all, her name was Jean Lindsay, just like the great stranger's. All this passed through her mind almost unconsciously. Perhaps she did not exactly think it, but nevertheless she felt quite confident that a great honor and pleasure were in store for her.

But alas! alas! Jean's bad habit cost her dearly, for in the very first recess she began to make objections, not because she really felt there was anything to object to, oh dear, no! but simply because it had become natural for her to do so.

"I don't mean to rise when Lady Jean enters the room," she said, shrilly. "It seems to me to be un-American, and it may make her think that she is better than we are, and she isn't, no, not for all her title — not a single bit."

The lady principal, who happened to be near by, looked at Jean disapprovingly, but made no comment. She knew well enough that Jean would not fail to show the guest due respect when the time came.

"And I wish we hadn't to sing such an ugly chorus," continued Jean, unmindful that the music teacher was very near. "Some of you girls are sure to flatten on the high notes. For my own part, I mean to keep my mouth shut."

As no one seemingly paid any attention to this, she continued in the same strain: "What a pity it is, too, that we haven't on our best dresses. For my part, I feel like

a perfect fright, and I am sure Lady Jean Lindsay will think us a dowdy lot."

Again did the lady principal look her annoyance, but she, too, joined in a rapturous, "Oh! Oh!" as the janitor entered the room, proudly holding aloft a magnificent bunch of red roses all bordered with sprays of Scotch heather.

Then did Jean Lindsay, who was a very different person from the gracious Lady Jean Lindsay, quite forget where she was and what she was doing, for, pushing her way through the group, she eyed the bouquet critically, and said coolly: "It is not nearly as large or as pretty as I hoped it would be. I think mixed colors would have been much better. For my part" — the words slipped out with an ease which surprised the speaker as much as any one — "I shall be quite ashamed to hand it to her ladyship."

Then all of a sudden there fell a great stillness on the group, and as in a dream Jean heard the lady principal say, very slowly and distinctly: "Since you do not mean to assist in welcoming our guest, Jean, by greeting her in a becoming manner, nor by taking part in the chorus to be sung in her honor, and since you feel that you are not fittingly dressed for the occasion, I am quite willing to excuse you for this morning. Rosie Eaton will, I am sure, present the flowers acceptably."

And when poor Jean, in obedience to a glance, found herself in the cloak-room, there floated to her the careless remark of one of her mates: "Anyhow we will get along better without 'Objecting Jane!'" she said.

Oh, what a name! What a name! And yet Jean could not, even in the first flush of her anger and mortification, deny but that it was well deserved.

As Lady Jean Lindsay drove up in state to the front door of the school, Jean Lindsay, who had proved herself no lady, stole out by a side entrance; and though that same Jean Lindsay was on hand bright and early the next morning with many contrite apologies for her conduct, I can truly say that never again were the school doors darkened by that most objectionable character, "Objecting Jane."

Halifax, N. S.

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THE SUNDAY SCHOOL

Third Quarterly Review

SUNDAY, SEPTEMBER 29, 1901

REV. W. O. HOLWAY, D. D., U. S. N.

I Preliminary

1. **GOLDEN TEXT:** *The mercy of the Lord is from everlasting to everlasting, upon them that fear him.* — Psa. 103:17.

2. **THE LESSONS OF THE QUARTER.**—Eleven of them were taken from the book of Genesis, the first thirty-two chapters, covering the period, according to the received chronology, from B. C. 4004-1760, or from the creation to the days of Jacob. A temperance lesson, selected from Proverbs, was included.

3. **HOME READINGS:** Monday—Gen. 1. Tuesday—Gen. 3:1-15. Wednesday—Gen. 8:1-22. Thursday—Gen. 12:1-9. Friday—Gen. 15:1-18. Saturday—Gen. 18:16-33. Sunday—Gen. 28:10-22.

II Lesson Analysis

1. **GOD THE CREATOR OF ALL THINGS** (Gen. 1 to 2:3).

The creation of the heavens and the earth in the beginning was ascribed to God—an act which implied His existence, His eternity, His omnipotence, His absolute freedom and His intelligence; and denied polytheism, materialism, fatalism and pantheism. After the successive steps in creation, we learned that man—male and female—was created by God after His image and likeness, and was placed in dominion over all inferior orders. The first human pair was blessed by God, and bidden to "multiply" and "replenish the earth, and subdue it." For his sustenance fruits and cereals, with other seed-bearing "herbs," were appointed, and for the animals below him the grass of the field. Having reviewed the work of creation at the end of the sixth day, the Creator pronounced it "very good," and "rested on the seventh day"—sanctifying each weekly return of the Sabbath as a day of rest and spiritual privilege for man.

2. **BEGINNING OF SIN AND REDEMPTION** (Gen. 3:1-15).

We saw under what favorable circumstances Adam and Eve were placed for preserving their integrity; how Satan incarnated himself in the serpent, and addressed the woman relative to the law of the restricted tree; how he denied that the eating of it would cause death, and asserted that God knew that to partake of it would "open their eyes" and make them "as gods, knowing good and evil;" how the woman "saw the tree," that it was "good for food, and pleasant to the eyes, and to be desired to make one wise," and yielded—"took of the fruit and did eat, and gave it to her husband, and he did eat;" how their eyes were indeed opened—to a sense of shame and of nakedness which they strove in vain to overcome by girdles of fig-leaves; how they hid themselves from "the voice of the Lord," and, on being questioned, shifted the blame—the man on the woman, and the woman on the serpent; how the latter was cursed both as a serpent and as a tempter, enmity predicted between its seed and the woman's, and the promise given that in the end "the seed of the woman" should "bruise the serpent's head."

3. **NOAH SAVED IN THE ARK** (Gen. 8:1-22).

The causes (moral and physical) of the Deluge were first noticed, and the lesson passed to the summit of Ararat, the abandonment of the ark at God's command, and the altar and offering of Noah. Only eight

of the human family escaped the dreadful judgment. The natural dread lest the catastrophe might at some unexpected moment be repeated, was relieved by the solemn and perpetual covenant which God made with Noah and his descendants—that the earth should never again be visited with a flood. To this pledge a sign was added—the rainbow—appointed from that moment the visible token of God's fidelity.

4. **GOD CALLS ABRAM** (Gen. 12:1-9).

After the Flood the people fell back again into corrupt ways. God interposed by selecting Abram, and making him the founder of a chosen family. He called him to leave Ur of the Chaldees and migrate to a country which should be shown to him. Abram obeyed. Taking with him his father Terah, Lot (his brother's son), and his wife Sarai, he proceeded as far as Haran, where his father died. Here the call was renewed, with special promises "and by faith Abram obeyed and went out, not knowing whither he went." He crossed the Euphrates and reached the northern boundary of the land of Canaan. Here his faith was tested by finding the Canaanite in the land. Nothing daunted, he passed through the land, halting at Moreh, where God appeared to him with the promise, "Unto thy seed will I give this land." Here Abram reared an altar. Keeping on to the south, he crossed over into Egypt.

5. **ABRAM AND LOT** (Gen. 13:1-18).

After the sojourn in Egypt, Abram, accompanied by his nephew, both greatly increased in wealth—"in silver and gold and cattle"—proceeded to Bethel. Here occurred the collision between the herdsmen of the two chiefs, and here, too, occurred the separation: "Let there be no strife between me and thee, for we be brethren," said Abram; and then he generously offered to Lot the choice of the land. Lot greedily and rashly chose the well-watered valley of the Jordan, and left his uncle on

the barren hills of Bethel—pitching his tent "towards Sodom," whose "inhabitants were wicked and sinners before the Lord exceedingly." To Abram thus left alone God revealed Himself a third time. He was bidden to lift up his eyes and scan the land on every side, for it should be the heritage of his seed, who should outnumber "the dust of the earth." From Bethel Abram moved to Mamre, and made it for quite a period his abode.

6. **GOD'S PROMISE TO ABRAHAM** (Gen. 15:1-18).

For the fourth time God appeared to Abram, when he was suffering from great depression, with the encouraging salutation, "Fear not, Abram, I am thy shield and thy exceeding great reward." Abram lays his case before the Lord. He is still childless, and his apparent heir is of alien blood—Eliezer of Damascus. God removes His servant's perplexity by the promise that his heir shall be of his own flesh and blood, and his descendants as innumerable as the very stars. And "Abram believed, and He counted it to him for righteousness"—regarded him because of his faith as righteous and just. Next, God entered into a solemn covenant with Abram concerning the land. A heifer, a she-goat and a ram were slain, divided lengthwise, and the corresponding parts placed opposite to each other. At sundown, in the midst of a deep sleep and a "horror of great darkness," the revelation came, that after four hundred years, during which his seed should be bondsmen in a strange country, they should come up and possess the land of promise. By visible marks of His presence upon the slain victims God ratified the covenant and fixed the boundaries of the promised domain "from the river of Egypt to the river Euphrates."

7. **ABRAHAM'S INTERCESSION** (Gen. 18:16-33).

Three "strangers" came to Abraham's

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tent, who proved to be "angels," and even more. One of the three bears the name of Jehovah. He cannot "hide from Abraham" the things He is about to do; and therefore tells him that Sodom's "cry" has "waxed great," and that He has come to investigate their guilt and see whether it be "according to the cry of it." Then followed Abraham's intercession for the wicked city, in which he prayed first that the city might be spared if only fifty righteous persons were found in it; and then, having gained his request, persisted, reducing the number each time, until he got down to ten — leaving off asking before God left off giving.

8. ABRAHAM AND ISAAC (Gen. 22: 1-14).

Summoned unexpectedly by the voice of God to take his son, his only and beloved son Isaac, and offer him up as a burnt-offering, the patriarch unhesitatingly obeyed. Every preparation was immediately made, and there was no pause in the three days' journey, the building of the altar, the binding of Isaac, etc., until the uplifted knife was stayed by a heavenly voice. A victim was providentially supplied, and the mountain where this wonderful scene was enacted, and this wonderful faith displayed, received the name of "Jehovah-jireh" — "the Lord will provide."

9. ISAAC THE PEACEMAKER (Gen. 26: 12-25).

Isaac's prosperity excited the jealousy of the Philistines in whose land he was sojourning. They stopped the wells that Abraham had digged, and their king, Abimelech, finally notified Isaac that his growing wealth and power were a menace which his people could no longer brook, and that he must depart elsewhere. Isaac meekly obeyed, and withdrew from Gerar to the valley of the same name. The Philistines, however, still pressed him, claiming every well which he re-opened or freshly dug, until they drove him beyond their borders. He went to Beersheba, and there enjoyed a vision from the God of Abraham, who promised to be with him and multiply his seed. In memory of this vision Isaac reared an altar and dug a well.

10. JACOB AT BETHEL (Gen. 28: 10-22).

Jacob was sent to Haran to avert the danger of Esau's wrath, and to find a wife among his own kindred. Arriving in his solitary journey at Bethel one night, he lay down to sleep, using a stone for a pillow. In his dreams a ladder of light, reaching from earth to the gates of heaven, appeared to him, and on it bright angels, ministering spirits, were ascending and descending. Above the ladder stood the God of Abraham and Isaac, who renewed to him the ancient covenant of the land and the innumerable seed, and promised to be his Guide and Guardian in his journey, and restore him in due time to the land of his inheritance. Filled with fear and awe, Jacob awoke. The Lord was even here in this desolate place, and he had not realized it. This stony pasture was "the house of God and the gate of heaven." He set up the stone on which his head had lain, as a memorial, poured oil upon it, dedicated his life to God, and promised to give a tenth of all his income to Him.

11. JACOB A PRINCE WITH GOD (Gen. 32: 1-32).

Jacob returned to Canaan after a twenty years' sojourn in Haran. Dreading his brother's wrath, to whom he had sent a message informing him of his prosperity and return, and who had started to meet him at the head of four hundred men, Jacob divided his large company into two bands, and then betook himself to prayer. At nightfall, near the fords of the Jabbok, he renewed his supplications and found him-

self confronted by a "man" with whom he wrestled until daybreak, when the mysterious Stranger disabled him by a single touch upon his thigh. Then the helpless Jacob clung to the Divine wrestler, and extorted a blessing, not by his strength, but by his importunity and faith. His name was changed from Jacob to Israel — pre-vailler with God — and he named the place Peniel, "for," said he, "I have seen God face to face, and my life is preserved."

12. TEMPERANCE LESSON (Prov. 23: 29-35).

A picture was drawn of the drunkard, with his despairing interjections, his complainings, his bruises, his bloodshot eyes. The writer warns all to resist the beginnings — to keep the eye from gazing upon the dangerous enticement; for though at first it is alluring, exciting, "at the last it biteth like a serpent and stingeth like an adder." It inflames lust, it unlooses the tongue, it exposes the victim to frightful personal peril.

III Questions

1. From what books were the lessons taken?
2. What periods of history and time were covered?
3. Tell the story of man's creation.
4. What authority was conferred upon him and what duties?
5. What sustenance was appointed?
6. What was the origin of the Sabbath?
7. Under what single restriction were the human pair located in Eden?
8. Who was the serpent? How did he speak? What was the force of the temptation?
9. What resulted from yielding? Why did they clothe themselves? Why were they afraid?
10. How did they excuse themselves? What judgments were pronounced on the tempter, the man, the woman?
11. What caused the Flood?
12. Who escaped from it?
13. Why did God make a covenant with Noah, and on what terms?
14. What token was appointed?
15. Why and whence was Abram called, and what promises were made to him?
16. Who went with him?
17. Describe his journeys until he reached Moreh.
18. In what ways was his faith tested?
19. What caused the strife between the herdsmen of Abram and Lot?
20. What generous offer did Abram make?
21. What did Lot choose, and what kind of spirit did his choice evince?
22. What was the third revelation of God to Abram?
23. With what encouraging promise did God appear to Abram the fourth time?
24. What promise was made about his seed?
25. Explain the words, "Abram believed, and He counted it to him for righteousness."
26. How was the covenant relative to the land ratified, and what new revelation was given?
27. Tell the story of Abraham's intercession.
28. What surprising command came to Abraham with respect to Isaac?
29. Tell the story of obedience.
30. Explain the test of faith in this case.
31. What resulted from Isaac's prosperity at Gerar?

32. How did Isaac behave? To what place did he retire, and what happened?
33. Describe the vision at Bethel.
34. What vows did Jacob make?
35. What drove Jacob to prayer at the fords of the Jabbok?
36. What mysterious encounter occurred, and with what result?
37. How were the woes of the drunkard depicted?
38. What is the only sure way of safety?

Not Higher Critics

IT isn't the higher critics that are destroying the influence of the church — and I have no more sympathy with the destructive critics than you have. The trouble is not with the higher critics, but the lower living of Christians. The fog of higher criticism is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeams of Christian living. I'll wear myself out preaching the evidences of Christianity, and some cross-grained representative of Christianity in the pews will spoil the whole inside of ten minutes after I get through. — P. S. Henson.

The goldenrod is yellow,
The corn is turning brown;
The trees in apple orchards
With fruit are bending down.
By all these lovely tokens
September days are here,
With summer's best of weather,
And autumn's best of cheer.

— Helen Hunt Jackson.

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NATIONAL BISCUIT COMPANY

The Ecumenical Conference

[Continued from Page 1197.]

geously spent in the midst of persistent antagonism, where it justified its commission by consistency and helpfulness, and it is a pleasure to report in this family gathering around the maternal hearthstone that its present position honors its parentage and early training.

The free, assertive, aspiring American is hospitable to the doctrines of free will, free grace, full salvation, the witness of the Spirit, and personal fellowship with Jesus Christ, which it preaches.

The statistics will be elaborated by others, but note a few facts concerning its actual and relative growth: Two-thirds of all the Methodists in the world are enrolled in the United States. The Methodist Church of Canada has the largest enrollment of any Protestant Church in the Dominion, numbering 285,000, with church property valued at \$16,000,000 and an estimated population of 1,000,000. In the Province of Ontario the Methodists are about one-third of the total population. In the United States, during the nineteenth century, the population increased 14.4 times (it was 5,305,925 in 1800, and 76,295,220 in 1900). The Methodist communicants increased 91.17 times, or 6½ times faster than the population. They numbered, in 1800, 64,894; and, in 1900, 5,916,348, or 610,423 more than the entire population of 1800. They were to the population of 1800 as one to 82, and in 1900 as one to 13. Estimating 2 1-2 adherents for each communicant, the Methodists numbered 20,707,218, or more than 27 per cent. of the entire population. The Roman Catholics numbered 8,766,083, or less than 11 1-2 per cent. Methodism is in no sense a proselyting movement, and has given many times more converts to the various Protestant churches than it has received from them, yet its enrollment includes more than 32 per cent., or nearly one-third of all the evangelical communicants; and from 1800 to 1900 its communicants increased 22-10 times faster than all the other evangelical churches.

About one-third of all the people in the United States look to Methodism for their religious instruction and Christian ministries. In divine relations the necessary is coterminous with the possible, and numbers do not gage efficiency. They are only an element of power and indicate responsibility. Methodism is rich in ministries, both personal and organized. Service is its life; for this it was born, by this it is justified. It was the first church in America to commence the systematic publication of religious literature, and one branch has published more than all other churches combined. Its establishment and maintenance of schools and colleges, of orphanages, homes for the aged, and hospitals, of training schools and homes for deaconesses, of missions, foreign and domestic, of boards, societies and auxiliaries for systematizing its benevolences, of publishing houses and periodicals, of churches and parsonages, the supervision of its preachers, the care of its young, and the organized co-operation of its laity, have kept pace with its numerical increase and give it a material equipment and a completeness of organized agencies unexcelled for varied and efficient church work. The personal initiative and genius for invention of the average American suggest a tendency to over-production of machinery and a need to guard against subdivisions and the substitution of mechanical activities in an institutional church for the initiative energy of an inspirational church. The strategic point of society is at the centre, not on the periphery; with the individual, not with classes. Christian character, and not

organizations, is the largest contribution any church can make to the kingdom.

Methodism in the United States has been asked to lay upon its altars as a Twentieth Century Thank-offering sums aggregating \$25,000,000. More than \$15,000,000 have been pledged, and the probabilities are the offer-

commendable desire to make Sunday-school and church services interesting to the young shows a tendency to yield their direction to the inexperienced, and in exceptional places to so modify music, sermon and service as to mar their simplicity, directness and power.



PRESIDENT J. F. GOUCHER

ing will be nearer \$30,000,000 than \$25,000,000. It is contributing about \$45,000,000, or \$9,000,000, each year for the prosecution of its various forms of church work. This is a large sum in the aggregate, but is hardly six per cent. of the estimated income of its members, which is \$800,000,000 annually. The most serious problem in America is not the problem of production, but how to assure the generous, systematic, helpful use of wealth. Methodism is surrounded by temptations to luxury and confronted by obligations to self-denial and sacrifice. Many are the heroic illustrations of the latter; seductive are the persuasions to the former. Its continued efficiency depends upon sound doctrine and the spirit of Christly ministry.

Its pulpit is not occupied with negations, dissent or novelties. It is loyal to, and in the main preaches with apostolic simplicity, the doctrine once delivered to the saints. The siren songs of pleasure, the allurements of worldliness, and the pride of position have taken the place of open antagonism, controversy, and ostracism. The days of polemics and apologetics seem to have passed. The class-meeting, with its educative and constructive converse, is becoming occasional where it was universal. Doctrinal discourses are less frequent and the lines are less sharply defined; there is less persecution and more fellowship, less theology and more religion. Liberty of conscience is conceded, and knowledge of the Scriptures is more general, but it is a serious question whether the membership, recruited largely from the Sunday-school, possesses as discriminative and sturdy a faith as formerly.

It has not been fully demonstrated whether the young people's organization will prove to be a conservator of doctrine and discipline or a spiritual dissipation. The

The personal attitude of some members and preachers toward Sunday observance and amusements which tend to frivolity and sensuousness, awakens apprehension for their spiritual life; but the churches generally are loyal to those things which make for righteousness, and the members bear the likeness of the King. Never has there been more thorough or more comprehensive work, or a more religious spirit in

PASTY FOOD Too Commonly Used

The use of pasty cereals is not advisable. A physician says, "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves."

"Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use, but the ordinary way of cooking leaves them in a pasty condition."

A gentleman from Evansville, Ind., whose name can be secured upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich., says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible, but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into grape-sugar, could be easily digested. I have become very fond indeed of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and none of the distressed, full feeling after my meals that I had formerly. Grape-Nuts Food has done the work."

its schools and colleges. Its students have never shown greater interest in, or devotion to, missionary work. It is the only church which has a surplus of young men offering for its ministry, and its influence through Bible exposition, godly living, unselfish ministries, and unceasing effort is diffused, potential, cumulative.

The conditions of the problem confronting Christianity change continually. At the present time the frontiers of our civilization are in the great cities. With the masses character is largely a product of environment and crime, a question of opportunity. The congested tenement house is less accessible than scattered cabins. The peculations of commerce are more destructive of the moral sense than seclusion. Aggregation breeds vice of more subtle and more blatant forms than isolation. But sin, entrenched or deployed, secret or manifest, is enmity against God, from which the only salvation is the all-conquering love of Jesus, working through human ministries. John Wesley won his victories, spiritual and social, amid worse conditions than obtain in our most homeless cities. The only power which can complete social regeneration is the Holy Spirit. Under His guidance American Methodism is prosecuting its high calling, focusing the love of the devout, the experience of the spiritual, the counsel of the mature, the money of the wealthy, the enthusiasm of the young, the heart-power and special gift of each, whatever it may be, to safeguard the humblest in the exercise of conscience, intellectual freedom, and the development of Christian manhood.

Canadian Methodism has enriched the entire church by its impressive example, illustrating how desirable it is for brethren to live and labor in unity. There is some stirring — would it were a ground swell! — of the same spirit in the United States. There are two movements in particular, which many among the wisest and most devout would hail with unspeakable joy: (1) A federation between the two great branches of Episcopal Methodism, substituting co-operation for competition, would concentrate and economize energy and resource, increase efficiency, hasten the coming of the kingdom, and be to the glory of the God of peace. (2) The organic union of the various colored Methodists would constitute a great church of more than 1,700,000 members, multiply their opportunities and responsibilities which make for manliness, command a large increase of influence and respect, and be to the glory of the God of wisdom. Methodism is spiritual, idealistic, constructive. Consistency and efficiency require it to bring its variables into such hearty co-operation that they shall work as one for the enthronement of Christ.

Mr. Lecky, in his "England in the Eighteenth Century," says: "Methodism incalculably increased the efficiency of every religious body. It has been more or less felt in every Protestant community speaking the English language." Dean Stanley said: "The Methodist movement in both branches, Arminian and Calvinistic, has molded the spiritual character of the English-speaking Protestantism of the world." Mr. Green says, in his discriminative "History of the English People": "The Methodists themselves were the least result of the Methodist revival. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave-trade, and gave the first impulse to popular education." So in America the actinic rays of Methodist influence have worked with subtle power beyond the general spectrum of the Methodist Church. The deep religious truths and experience voiced in its hymns have been sung into the creeds and conduct of

Christendom, till in words of ancient form, but used with a modified meaning, old churches are proclaiming the gospel of love and life. The doctrines it protested against, such as limited atonement and absolute or unavoidable reprobation, are no longer emphasized and rarely preached. The truths it has always kept to the fore, and which were almost universally attacked, are emphasized in every evangelical pulpit. The Methodist conception of sanctification illustrated by a "happy holiness and a holy happiness" has given other churches their ideas of saintliness, and some of them rival it in their possession of the experience and their insistence upon the doctrine. Its lay service, utilizing woman, "the mourner and comforter of the race," as well as man, has been contagious, and in Christian associations, Endeavor Societies, guilds, and other forms of lay evangelical work, is established in all the churches.

Methodism has made its way by the inherent vitality of its doctrines and the transformed lives of its followers till "the despised is respected and welcomed by every communion, sweetening, modifying, vitalizing and mobilizing wherever it goes." If some of its sister churches were to return the ministers and converts who have overflowed into their communions, it would seriously deplete their ranks and limit their activities.

Standing for liberty without license, purity without prudishness, conscience without persecution, Methodism has been a devoted and stanch friend of temperance and all other social reforms from the beginning. Whether considered in relation to the leaders it has prepared, the doctrines it has promulgated, or the vigorous administration it has maintained, its influence for morality and manhood has been beyond computation. While Methodism is in no sense a political organization, its numerical strength and the vital character of its teachings, quickening the perceptions and conscience of its members, purifying morals, diffusing education, determining ideals, and developing character, have made it the most constructive force in our great Republic. The Chief Executive, President McKinley, is a communicant in the Methodist Church; so are many United States Senators and Representatives, the Governor in a number of the States, and in some States a majority of both Houses.

America and Methodism are two developing world powers so inter-related that to discuss either philosophically requires a discussion of the other. The present position of Methodism in the Western section in reference to life is spiritual and aggressive; in reference to doctrine, loyal and witnessing; in reference to work, organized and equipped; in reference to science and philosophy, progressive and conservative; in reference to society, inspirational and constructive. A century and a third of divinely-directed development and discipline have made it rich in acquirements,

central to need, and skillful in ministry. It is in the van of spiritual progress and at the heart of human service. Its hope is as "an anchor both sure and steadfast, and which entereth into that within the veil." Not as though it had already attained, either were already perfect, but reaching forth unto those things which are before, it presses toward the mark for the prize of its high calling of God in Christ Jesus.

Following Dr. Goucher came Dr. J. D. Hammond, representing Methodism in the great Southland. The Southern Church numbers about one and one-half million members, with an increase of more than a quarter of a million during the last ten years, which is a gain of nearly 25 per cent. since the last Ecumenical Conference — a fine showing indeed! Dr. Hammond gave a discriminating historical review of what had been done for the Negro from the beginning, and candidly recognized the estrangement resulting from the Civil War, and then added: "But recently we seem to be entering upon a new era of opportunity and endeavor in this most inviting missionary field. The restoration of confidence between the two races in the South is chiefly due to a Virginia Negro, Booker T. Washington, whose book, 'Up from Slavery,' is one of the most remarkable productions of recent times. By his broad, practical statesmanship, his tireless energy, and his Christian character, Mr. Washington, in his place at Tuskegee, is doing more, perhaps, than any living man to solve the race problem in the South. With this returning mutual confidence there are indications that the Church South will again be enabled to do the work which was so well begun by the South Carolina Conference in 1808."

Mr. N. W. Rowell, a barrister-at-law, a brilliant young man, represented the Methodist Church of Canada, speaking after Dr. Hammond. He showed that Methodism in Canada had made a gain of one hundred-fold during the century. Since the union of the various bodies of Methodists in 1884, the church membership had increased about 68 per cent. He expressed the hope that the mother churches in England would follow Canadian example in the matter of church union. He then proceeded to make many boastful claims for Canada, which were roundly applauded, especially his reference to Dr. Potts and Dr. Briggs as among their strong men, and likewise to the patriotic part Canadian soldiers were bearing in the South African war.

After the formal addresses various five-minute speeches followed, eulogizing various States and sections of country. Among these was one by Dr. E. E. Hoas, of the Church South, in which he said: "In the fifteen States of North America there are not merely more Methodists relatively than anywhere else in the United States, but more absolutely than there are in the other 33 States and Territories of the Union. I notice that that does not provoke much

RISING SUN

STOVE POLISH

Shine comes quick—looks best and lasts longest—always was and is the best polish—never cakes on the stove.
ALSO IN PASTE FORM—"SUN PASTE STOVE POLISH."

demonstration; but the facts are just that way. And the fact is a thing to be accounted for, no matter how unpleasant it may be."

Rev. Joseph Gibson (Canadian Methodist) showed the good gains in temperance made in Ontario. He said that "In 1876, when their temperance law began operation, there was not half the present population; but 6,000 licenses were issued upon the inland waters and in the country, and there were 3,000 commitals for drunkenness. At the present time, with double the population, there are only one-half the number of licenses, and there is not a single license on those inland waters — waters so large and so covered with shipping that if they were all put together you could baptize this blooming country of England in them without disturbing the waters."

Rev. J. P. Brushingham, of Chicago, said: "We are a foreign city, and I am glad of the opportunity God has given us to reach the foreigners in the Sunday-schools and bring them to the cross of Christ. He alluded to Dr. Hoss' statement that Tennessee was an English-speaking State, with less than one-half of one per cent. of foreign population. But in Chicago, he said, they had "500,000 Germans, enough to make three such German cities as Strasburg. We have more Irish in Chicago than in Dublin, more Scandinavians than in Norway, more Bohemians than any city in the world except Prague; we have more Italians than in the old famous city of Florence." He then added that for the most part they all became loyal Americans; like the German, looking at the various things that went into a sausage machine, who said, "But it all comes out sausage," so these various nationalities are all transformed into Americans.

Rev. A. B. Wilson, of California, paid a graceful and appreciative tribute to Bishop Hamilton for his great help in raising the debts on their universities.

Dr. John W. Butler made a perfect gem of a five-minute speech, which I here give the HERALD readers, though it must be remembered the time-limit bell stopped him before finishing his story:

"My father's name for six or seven years was on the roll of the Irish Conference, and, because he took a notion to go to America, I escaped being an Irishman. We have heard this afternoon, sir, from the great Dominion on the North, from various sections of the United States of America, and, just now, from Brazil. I come to speak of a country that lies between — the country of Mexico. I beg to differ a little from my venerable brother who has been in California for fifty-three years, and calls that land 'the garden of the world.' I am sorry he has never been to Mexico, for there the birds sing every day in the year, flowers bloom unceasingly; we can eat fresh strawberries every morning for breakfast if we like, and have one of the most delightful climates in all the world. But, like that venerable brother, sir, I cannot say that Methodism was the first to reach Mexico. The Romanists anticipated us by about 350 years, and they had it all their own way until very recently. When I was a boy — and that is not very long ago — there was not a single Protestant Church in all the Republic of Mexico, and now there are in the church which I have the honor to represent at this time 140 congregations. The Church South has about the same number, so that there are nearly 300 Methodist congregations in the Republic of Mexico today. We have very nearly 10,000 communicants. In our schools, supported by the Methodist Church, we have a little over 4,000 children that we are training for God. The Southern Methodists have a number nearly equal to that, so that there are about 8,000 children under Methodist instruction in that country today. Altogether, if we include our brothers of other denominations, we have about 600 Protestant congregations in a land where there was not a single Protestant congregation only a few years ago.

"I came directly from a convention to this

meeting. That convention was held in the city of Puebla, about four or five weeks ago. The first time I went into the city of Puebla with my father we were escorted from our place of entertainment to a little hall in which we purposed to open free worship, by secret police, and conveyed back to our place of entertainment, or residence, by the same secret police. Again, in the evening, we had to go through the same operation. The Federal Government, supposing that certain threats would be carried out concerning the assassination of all the group of heretics of that day, put a cordon of soldiers entirely round the block in which this hall was situated. And yet the fanatics of that city, said to be the most fanatical of all the Republic of Mexico, threw stones over the heads of the soldiers and over their bayonets, and broke all the front windows of the hall. The American consul was present, and put his hand in his pocket, and handed my father a handful of silver dollars, and said to him: 'Keep on this line; I will pay for all the windows they break.' Five weeks ago, in this city of Puebla, there was held a convention representing the young people of the different Protestant churches working in Mexico, with 563 accredited delegates present, and these delegates walked about the streets of that fanatical city, were entertained in its various hotels, and I did not hear that a single one was insulted. The day before I left Mexico City, three weeks ago, on Monday night, at the earnest solicitation of some members of the congregation, I went to visit an old blind man belonging to our church — a man who had suffered much for Christ, lost all he had in this world for Christ, but who has attained, as he says, more than ever he had before, in happiness, peace, and hope. He was confined to his bed by sickness, and as I came to his room the old man saluted me very cordially, and said to me: "Don Juanito" — they always call us by our Christian names, and use the diminutive; it means 'Dear Little John' — I rather enjoyed it — he said: 'Don Juanito, I wish I were a fly at this time. If so, I would creep into your trunk, I would cling to your clothing, until you had crossed the Atlantic and reached the great city of London, and then I would look upon all the great Bishops and the great ministers at that Conference, and I would tell them that I believe in nobody in all the universe but God the Father, God the Son, and God the Holy Ghost.'"

L. H. D.

Thursday — Evening

The reception tendered the Conference by the London Methodist Council on Thursday evening was very creditable to the generous committee who planned it. The Portman Rooms were especially adapted to such a gathering. The guests were received in the large parlor by Rev. Walford Green and Mr. R. W. Perks, M. P. Much regret was felt and expressed at the absence of the president of the council, Rev. Hugh Price Hughes. Short, appropriate speeches were made, those by our own Bishop Hamilton and by Bishop Derrick, of the African M. E. Church, being especially applauded. Delicious refreshments in great variety were served in the banquet halls, and a long program of superior vocal and instrumental music entertained the guests till a late hour. There was a large attendance, and yet only a small proportion of the delegates were present.

E. O. T.

Friday — Morning Session

This was a breezy session, full of stirring utterances in discussing the general subject of "Peace and War," and the Methodist attitude toward present wars.

Rev. C. W. Smith, D. D., editor of the *Pittsburg Christian Advocate*, was substituted for Bishop Goodsell (not present) to read the opening essay. He met with a good reception.

He began by reminding the Conference that throughout the ages the earth had been a scene of ceaseless conflict and strife. It was affirmed by some that that was the law of existence. Anyway, the record of the past had been a

record of war. The fact that this had been so was no proof that it must continue. On the face of the dark and threatening cloud was a glorious bow spanning the heavens and indicating the advent of a brighter era. If their religion was merely to get men to heaven, and make no change in their life and habits here, it was not the religion of the Lord Jesus Christ. His religion aimed at the reformation of man, and the bringing in of that period announced in the angels' song at His birth, "Glory to God in the highest, and on earth peace, good-will toward men." The question they were met to consider was how far Methodism had fulfilled her mission in the promotion of international peace. Methodism never had been, and never

MORE BOXES OF GOLD, And Many Greenbacks

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed, and truthful descriptions of their experience on the following topics.

1. How have you been affected by coffee drinking and by changing from coffee to Postum?
2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?
3. Did you set such a person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?
4. Have you ever found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time, stirring down occasionally? (A piece of butter about the size of a navy bean placed in the pot will prevent boiling over).
5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.
6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

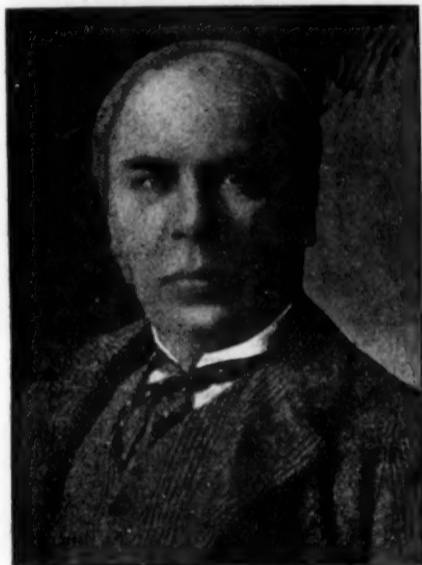
Every friend of Postum is urged to write, and each letter will be held in high esteem by the company as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again.

could be a national church. Her aim was to seek men, not worldly power. The time was when kings willed and the people followed. The time was rapidly coming when the people's will shall rule, and the king, or president, as the case may be, must follow. The law of God laid it on man to protect the weak, and not to trample on them. England and America were now united as they never had been before. They held the peace, if not the destinies, of the world in their hands. They were, and must ever be, for peace, especially among themselves. If so, they would exert such an influence among the nations as would make war such a crime as few would dare commit. John Wesley's pen and voice had always been used in favor of peace, and all who bore his name should follow in his steps. He instanced several prominent American Methodist citizens whose powerful influence had ever been in the interests of peace, notably President McKinley, who was always for peace at home and abroad, and to his early Methodist training much of this was due.

Robert W. Perks, Member of Parliament, made a clean-cut speech, which was enthusiastically received:

"He said Methodism all the world over was a non-political institution. No Christian Church could succeed as a political power, and such



ROBERT W. PERKS, M. P.
Wesleyan Methodist Church

power was no test of the evangelical progress it might make. Speaking for the East, and not for the West, he would say that Methodism had never sought political power. They had no backstairs entrance to the Departments of State; they had no Methodist section or party in Parliament dominated either by Catholic or by Anglican opinion. They had no agents in what was called society to pull the strings of nations, and they had no organization for directing the public press. Wherever a religious community had striven to control directly political opinion, that nation had decayed, and, as a rule, failed. Methodism's influence is moral, creed evangelical, and faith in humanity boundless. It looks upon every citizen as the unit of the State, and tries to reform the citizen, and, reforming the unit, thus changes society. Its moral

power as a church is world-wide. It has a tight hold upon the classes that control society, that govern kingdoms and republics; that power is not to be found in the salons of society or in the clubs of Pall-Mall. But today, as in the brightest epochs of universal history, that power is found in the homes of the people and at the feet of God. He was not there to contend that wars were not sometimes necessary. Who there in that historic assembly would say that the war of our forefathers in the times of the commonwealth, the struggle for liberty, was not a just war?

"What are the forces which contribute to war? First, he would put ignorance. We entrust diplomacy to secret tribunals. The power of Parliament today, representing the power of the people in this country, is not what it was ten years ago. We are losing—let us face it as citizens, as voters—we are losing control of our national life. We have not got the power we had. It is centering in our departments, it is being entrusted to an oligarchy, it is passing from the hands of Parliament, and this he held to be one of the dangers of war. Wars of the past have been dynastic; they never would be in future. They had been religious; but he did not think they would ever be religious again. They had been territorial; they possibly might be territorial again, but he believed in a very decreasing degree. Our struggles, possibly, would be commercial—they would be on questions of tariff possibly—and therefore he asked any intelligent citizen: Should we not lose infinitely more by appealing to the arbitrament of war on questions of tariff than by going to a reasonable and unprejudiced tribunal? The second danger they had to face was what is called the profession of arms. There are growing up in all countries classes who are directly, peculiarly, personally interested in the profession of arms, and the increase of that section of society is a growing danger. There is a third danger—the corrupt and unlicensed journalism of the day. Read Bismarck's history. Recall to your mind the Dreyfus contest in France. Those two are enough to show us how great is the corruption, how great is the license, how vast is the influence of an unbridled and corrupt and unchristian press. My last point is this—our fourth great danger is the untrue, false, and unchristian conception of what is real glory and what is true heroism. I say it is no heroism to invent a machine which in the dead of the night coming under the waters will pierce one of your great battleships and send thousands of souls to their eternal reward. Gentlemen, I trust that the power of our church, as in days gone by, increased and federated, will be applied to combating these influences to which I have called attention, and to striving that we may become, by being peacemakers, the children of God.

Bishop Wilson, of the Church South, was called out to fill the vacancy created by the absence of Hon. S. B. Adams. He said: "There is more power to accomplish the peace of the world in our closets than in all our open Conferences. Get back to first principles. While other efforts may accompany, the efficient, vital power is spiritual and internal, working out into society and molding sentiment and action." He said: "I do not look to law to promote temperance and the other good things; for law is nothing unless it is the voluntary expression of an overwhelming sentiment, desire and conviction."

The next speaker, Thomas Snape, of Liverpool, took exceptions to so many glittering generalities, and said we should apply principles to this matter. Have we no message on international ethics? If not, we would better close our doors and stuff our pulpits.

Mr. Adam Adam was greeted with laughter as his name was announced. He said he had a name which existed before the first battle was fought. There was no flavor of the "old Adam" about his utterances; his sentiments on peace reminded one more of the mild and unresisting Quakers.

Dr. M. C. B. Mason, of our Freedmen's Aid Society, made a fine speech, which produced prolonged applause. Among other things, he said: "We

have gotten rid of the superstition of the divine right of any kings to rule. We need also to get rid of the superstition of the divine right of any race to rule." "Righteousness and character will finally rule this world, whatever the physical peculiarities."

When Mr. Harvey (Wesleyan), from South Africa, began uttering sentiments on the South African war, which crossed the opinions of the majority of English dele-



REV. THOMAS ALLEN, D. D.
Ex-President Wesleyan Conference

gates, he was so interrupted by their shouts of disapproval that he could hardly proceed. At last, however, he got a chance to say: "I am not giving your opinion, but my own." "Have I not a right to declare my convictions?"

Everything goes to show a great ferment

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Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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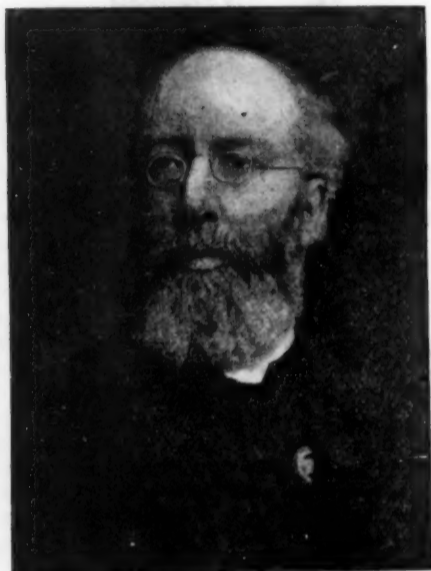
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of feeling and opinion among these Englishmen on the war, though the majority clearly are in sympathy with England's course in South Africa.

Dr. J. M. King, of our Church Extension Society, quoted President McKinley's recent words at Buffalo: "Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not."

Dr. Allen, ex-president of Wesleyan Conference, pointed out the influence of crowding populations and competing commerce in engendering war. He also showed how difficult it would be for the church to master the economic phases of all these matters; but as preachers we are on clear ground when we seek to the utmost extent to destroy the principle of selfish-



REV. T. BOWMAN STEPHENSON, D. D.
Ex-President Wesleyan Conference

ness working in competition and commerce.

Dr. George Elliott, of Detroit, made a most illuminating and effective speech in this war discussion. He said:

"I desire to call attention to something which has, in all the discussions up to this hour, been frequently stated, but which, I think, involves a dangerous half truth, and that is that the message of Christianity is to the individual. It involves a dangerous half truth, because it forgets the fact that the individual salvation contemplated by Jesus Christ was a salvation which joined the individual at once to a social order, and that no man can truly be said to be saved when he is in the old-fashioned, narrow evangelical way just saved from his sins. The unethical conversions of the past, which have been too largely echoed in Methodism, as we have allowed ourselves to be influenced by a reformed theology, so-called, instead of a truly catholic theology which is our true inheritance—I say that that narrowly selfish conception of saving souls is not the Christian salvation contemplated in the words or the message of our Master. No man is truly saved except within the kingdom, the kingdom of God, and as he becomes a member and a fellow of that kingdom of God.

"Can we, indeed, call ourselves Christian men, and then have nothing to say and no duty, when we come to act as citizens, which is dictated by our convictions as Christian men? Has the Sermon on the Mount, or the message of the Master, no application in trade or in politics? Are all these common spheres of our life to be put apart? Is the ethics of Christianity nothing more than the stoical ethics of the schools—a mere self-regarding morality? He who has truly learned the meaning of the cross in his life, and that salvation through Jesus Christ means entering into sympathy with the cross and with the agony of our Lord, knows that to him every war that comes with its crime and every shame on earth, social and ethical, and in business or society, becomes a personal stain to his conscience and the disturbance of his personal peace. We are bound by the very spirit of our Christianity to be opposed to war, the greatest of all crimes—that crime in which

all other shames come together. I will agree that war has been, in the providence of God, the road by which national regeneration has come. It is not so certain that it would not have come in other ways and by gentler processes. Very often the frenzy of the nations has been the statesmanship of God. It must needs be that offences come, but 'woe be to that man by whom the offence cometh.' He who rides on the spheres and calls the nations to judgment, He who is Lord of Hosts, yes, and God of battles, shall use the wrath of men for His own ends and His own purposes. But that does not excuse us, or make us religious when we defend it, or apologize for it, or tolerate it. I have been called, at times, a little American. I would be glad if I might be called a great Christian. Years ago, in boyhood, I read a great oration, one on the true grandeur of nations, by Charles Sumner—great and illustrious name—and into the fibre of my political conscience went that great utterance as to what truly should make a nation great; and in political isolation, with no imperial policy, closed in by the seas, with no disturbing hand stretched beyond them, America became great. Perhaps you did not respect us as much. What do we care?"

L. H. D.

Friday—Afternoon Session

"The Relation of Methodism to the Evangelical Free Church Movement" was of special interest to the Eastern Section. The essayist, Rev. W. J. Townsend, D. D., stated that the federation included eighteen denominations, with nearly two million communicants. It has already accomplished large results for the cause of Christ in England and Wales. Methodism furnishes many of its principal officers, and in the opinion of the essayist is specially fitted by its life and organization to give shape and direction to the movement. The evangelism of the masses is the great end in view. Similar arguments might be employed to show the duties of American Methodism in a similar enterprise.

Rev. T. Bowman Stephenson, D. D., changed the current of discussion by his remarkably adroit presentation of the subject, "Interdenominational Fellowship among Methodists." His paper and nearly all the speeches that followed considered only the possibility and desirability of union of all branches of Methodism in Great Britain. Practically no reference was made to any such possibility in America. Dr. Stephenson said that there was fellowship already, and that all that could be done in that direction had been done. The next step must be union. With a few exceptions the speakers following were representatives of the smaller English sects of Methodism. They all agreed as to the desirability of union, and to the fact that there was really nothing essential to prevent it. Several suggested that if the Wesleyan Church would make one concession, the whole matter could be settled. No one plainly stated what that concession might be. It is evident, however, that the cause of the schisms is the question of the relation of the clergy to the laity in the polity of the churches. The Primitive Methodists have two laymen to one minister in their legislative councils, while the Wesleyans allow laymen equal voice with ministers in all questions of polity. The question, then, is whether the Wesleyan preachers will consent to lose any of their present power in the management of the church.

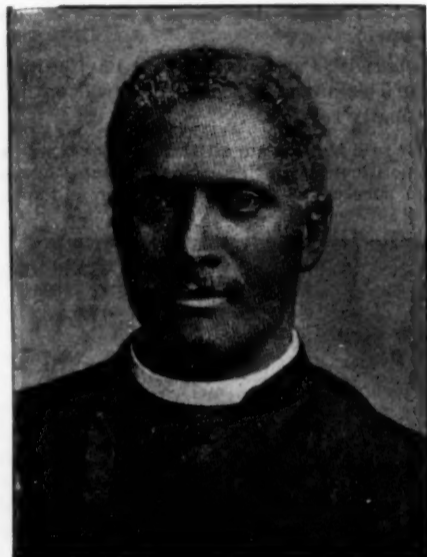
E. O. T.

Conference Notes

The Sunday before the Ecumenical there was a delightful service at Wesley's Chapel, City Road, at 11 A. M., when Rev. Wm. Wakinshaw, of the London North Central Mission, preached to a good audience. He extended greetings and every courtesy to visiting brethren. At this service we were

delighted to meet Hon. C. C. Corbin, of our Wesleyan Association, Boston, who, as ever, was cordial, courteous and gracious. Likewise Dr. Goucher, of Baltimore, grasped our hand—that cultivated, Christian gentleman whom we should like to have the privilege of addressing as Bishop Goucher.

Sunday evening we worshiped in St. James' Hall. An audience of two thousand filled the hall. Hugh Price Hughes was not there, and a certain charm was missing. His protracted ill-health is really saddening. The new minister in place of Mark Guy Pearse preached for the first time, Rev. J. Gregory Mantle. It was a trying position for him, and, as would be



BISHOP A. WALTERS
African Methodist Episcopal Zion Church

natural, he betrayed some nervousness and consciousness of the responsibilities upon him. But he showed an earnest evangelistic spirit and preached a regular revival sermon, with some encouraging responses at the close.

This fellowship was prolonged by an awkward wait for the proper committeeman to arrive who was to assign the delegates to their respective places of entertainment. This part of the preliminary arrangements seemed to be in almost hopeless confusion. There is no doubt of the generous hospitality of the English people in providing for us, but the persons in charge were conspicuously lacking in executive ability and system in mapping out their work and giving information to the delegates.

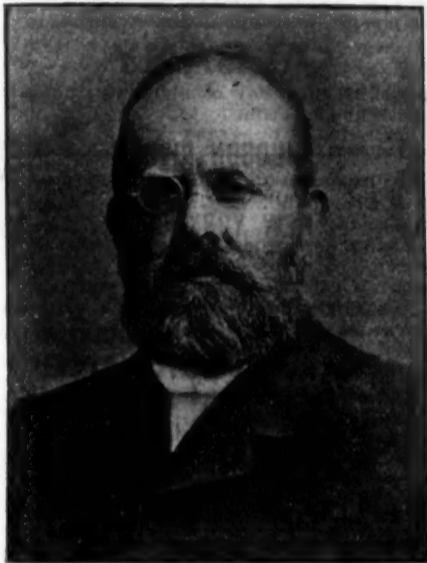
Then, again, the mail facilities were most inadequate. No special room or pigeonholes were provided, but letters were scattered around in different places—in five places at one time. Even on the day of opening, the arrangements were but little improved respecting mail for delegates. But there is the utmost good nature through it all. However, the more enterprising English brethren feel much humiliated that such matters have fallen into such poor hands to adjust, as it fails to represent them fairly.

Your humble servant was not a little surprised and delighted with the overflowing courtesy extended to him by Rev. Dr. S. J. Herben, assistant editor of the New York *Christian Advocate*. It was he who proposed that I be made a regular delegate, to fill one of the vacancies. He said the representative of ZION'S HERALD should be duly recognized and honored; and before the words were scarcely uttered, the matter

was arranged, credentials were in my hands, and my name was duly enrolled with the delegates.

All day Tuesday, the day before the Conference opened, there were continual greetings and exchanges of good fellowship as the delegates poured into Wesley's Chapel and met mutual acquaintances. Is there any fellowship equal to that of Methodist ministers? It was heart-warming indeed to meet the brethren from the east and the west, the north and the south.

Bishop Galloway's sermon was about sixty-five minutes short, and produced a marked impression. It was a mighty sermon, mightily delivered. The subordina-



REV. JOSEPH BERRY
Australasian Wesleyan Methodist Church

tion of irrelevant issues to the vital verities was most exquisitely done, and the breadth of view, catholicity and charity of spirit, together with the positive insistence on the fundamental Gospel truths, was most refreshing. President Davison said in open session that it was "an eloquent, timely, powerful, and most useful sermon."

A word of grateful appreciation should be spoken of the perfect weather which prevailed all the first week. We heard so much about London fogs and English rains before coming here, that we are constrained to say there could not have been pleasanter days, brighter skies, and cooler atmospheres even in Boston with its refreshing east winds of summer time.

The arrangements, which we referred to in our first instalment as being badly muddled, have all been brought into good order, and everything now runs systematically and harmoniously. Though most of the delegates are obliged to go long distances to their rooms, luncheon and tea are served conveniently each day opposite Wesley's Chapel in the Armoury House.

Rev. William Wakinshaw, of London, secretary of the committee in charge at Wesley's Chapel, is proving a most useful and hospitable representative of the Wesleyan ministers by meeting all requests with kindly and helpful responses, distributing programs, tickets, and general information among delegates and visitors, and helping strangers in a great city to feel at home.

The Hand-book of the Conference is artistic and comprehensive. On the cover is a half-tone picture of Wesley's Chapel

and Wesley's House. Within is a picture of the interior of the Chapel. The contents include a full list of committees by sections, rules and regulations governing the Conference, program, special meetings, plan of Sunday services, addresses of delegates, Methodist institutions, locomotion, postal and miscellaneous information—in all nearly one hundred pages, finely executed.

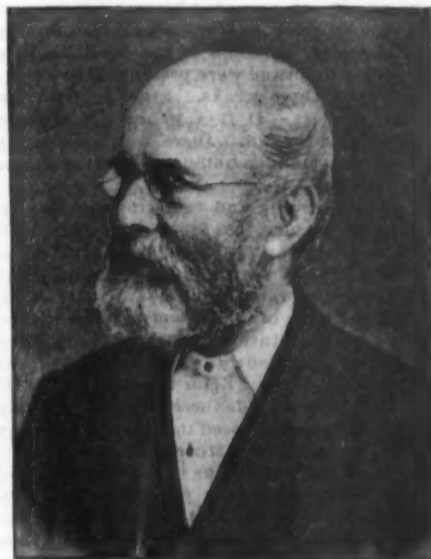
The *Methodist Recorder* has gotten out a beautiful Wesleyan Methodist souvenir containing many splendidly reproduced photographs illustrating Methodism, historical and modern. Mr. J. Crowle-Smith is the compiler, but Rev. Nehemiah Curnock is responsible for the descriptive notes and the photographs. The *London Daily News* graciously says of this souvenir: "It will interest many to learn that Mr. Curnock, the able, overworked editor of the *Methodist Recorder*, is one of the cleverest amateur photographers in England. A glance through these pages will convince any who doubt the fact. Men, missions, colleges, and societies connected with the Wesleyan Church are represented in this interesting, brightly-written book."

Unfailing courtesy has been shown ZION'S HERALD's representatives by the *Methodist Recorder* and *Methodist Times* in furnishing advance pages of their papers and of articles to be printed by them, in order that the same might appear more quickly in the HERALD's columns. Such fraternal co-operation will not soon be forgotten.

English comment upon Dr. Goucher's paper is quite significant. One characterized it as "the most brilliant paper we have as yet heard," and then says it is extraordinary for "its severe presentation of facts" and "for its bold outlining a scheme for the federation of American Methodism," adding, "which I am assured on high authority is likely to come about in the near future." We would like to be able to give the "authority," and then to be sure the authority knew what he was talking about. Sanguine wishes are often the inspiration of modern prophets. Would God the dream of union might be realized! But this authority is evidently quite penetrating when he says: "It involves, first, the organic union of all the Colored Churches, and, second, the union of the Methodist Episcopal Church and the Methodist Episcopal Church, South." Then he says: "I strongly advise students of modern tendencies in Methodism carefully to study this great deliverance" of Dr. Goucher. I have already alluded to the utterance of a colored Bishop in sympathy with Dr. Goucher's proposition. Perhaps when this specific subject is before the Conference in an essay by another colored Bishop, we shall get still further insight into their state of mind relating to Methodist unity.

The most impressive scene of the first day was when Dr. E. E. Jenkins, of the Wesleyan Conference, addressed the Conference, extending words of welcome. Dr. Jenkins is a venerable, saintly man, with flowing white locks, over 80 years old, almost ready to be translated. He said: "We are not met here to fix the meaning of our message; that was fixed long ago, not by Mr. Wesley, but by the great Founder of 'the faith once for all delivered to the saints.'" With this steadfast adherence to the Gospel foundations, it was refreshing indeed to hear this aged and saintly man say: "We are not afraid of learning; we are not afraid of science." "Education when it is ripe is always on our side." "Our perils as a church are more from

within than from without." "It is the spirit of the world that does the mischief, producing a dull spiritual sense; where the creed is held, but where there is no life; where the belief is not real." "It is the gradual waning of spiritual life which is most to be feared." "Methodism is not dogma, but life." "Individual witnessing following conversion was the method of John Wesley. This was what transformed England; all the great changes resulted from the regenerated life centres." Then most beautifully he said: "My outlook for Methodism is a very cheerful one. I do not dwell in gloomy clouds." He then spoke, in closing, of the winning power of consist-



REV. W. J. TOWNSEND, D. D.
Methodist New Connexion

ent Christian lives to lead men to Jesus Christ.

With commendable promptness the *Methodist Recorder* issues a daily, containing the proceedings of each day of the Conference, and the delegates greatly appreciate it. The Book Room has erected a stall under the shadow of the Chapel in the yard, where the Conference *Daily* appears each morning on sale. Here, too, are found the various Methodist publications, magazines, books, etc. L. H. D.

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A WEEK AT NORTHFIELD

REV. GEORGE E. SANDERSON.

It was a question, when D. L. Moody died, whether his work would go on — especially whether the summer conferences would continue in attendance and interest. The first year many went to the meetings out of sympathy for Mr. Moody and his work. It was still in doubt what the future would be. The second year was the determining one. This has now passed, and the results demonstrate the fact that the future of Northfield is to be better than the past, and that Mr. Moody builded better than he knew.

Each of the three conferences held this summer has been eminently successful. This is especially true of the August conference of Christian workers. The number present equaled, if not exceeded, former conferences, and the interest and apparent results were much greater. At some of the meetings more than three thousand were present. The conference lasted three weeks. Starting with two regular services — at 11 A. M. and 8 P. M. — new ones were added until there was opportunity for one to attend a religious service almost the entire day.

It was interesting and inspiring to watch the stream of people with Bibles and note-books wending their way to the different meetings. Morning prayers were held in the auditorium, and generally were conducted by Mr. W. R. Moody, elder son of D. L. Moody. After reading a portion of Scripture and offering a few words of comment, the hour was given up to prayer, asking God's blessing upon the meetings of the day. Mr. Moody made these services very helpful, and they were blessed to the good of many. Said one lady: "Mr. Moody always gives us some good thought to take home with us." Following breakfast, family prayers were held at Hotel Northfield, the seminary buildings, and at Camp Northfield. The memories of these morning meetings will be precious to thousands.

One of the most delightful and impressive gatherings held at Northfield is the service on Round Top, at 6.30 P. M., just as the sun is sinking to rest. Beautiful Round Top, the Olivet of Northfield, is where Mr. Moody said he would like to be when Jesus comes, and it is here his body lies awaiting the resurrection morn. His grave is visited by thousands, and a neat granite stone is at the head, which bears these words: "He that doeth the will of God abideth forever."

The chief speakers during the August conference were Rev. G. Campbell Morgan, of London, and Rev. Samuel Chadwick, of Leeds, England — one a Congregationalist, the other a Wesleyan Methodist. Mr. Morgan is well known at Northfield, having been here several seasons before. A man of about forty-five years, tall, with thin face and high cheek bones, very awkward in manner, but a most wonderful preacher of the Word, he has a message, and God is with him to help him deliver it. Said one Christian worker: "Every time I hear Mr. Morgan I

WOULD YOU CARE

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from bladder and prostate inflammation and from backache, rheumatism and catarrh? The Vernal Remedy Co., Buffalo, N. Y., will send you, free and prepaid, a bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case. Write for a free bottle, and prove to yourself without expense to you the value of these claims.

Any reader of ZION'S HERALD may have a sample bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of bladder. One dose a day does the work quickly, thoroughly and permanently.

think this is the best sermon I ever heard." This comment was not singular. The preacher grows upon you. Although this was his sixth summer, yet his sermons have all the freshness of youth coupled with the deepening which has come to his spiritual life.

Mr. Chadwick is a new man at Northfield and the first representative of the Methodist Church invited to be present during the entire summer conference as one of the regular speakers. He is about fifty, of medium height, plain-looking, modest in appearance and rather slow of speech. He is not as fluent or demonstrative as Mr. Morgan, but as a Bible scholar and gospel preacher he is equally able. His sermons on the Holy Spirit, Christian perfection, the Sermon on the Mount, and "the marks of the nails," were among the most interesting and helpful to which I ever listened. It was a pleasure, as a brother Methodist, to meet him. He was very fraternal and ready to impart any help within his power. He impresses you, as you meet him and hear him preach, as one who knows the Word of God and is filled with the Holy Spirit. At the farewell meeting very complimentary words were spoken of him and his preaching by Drs. Hamlin of Washington and Pearson of New York.

In his reply Mr. Chadwick said: "I did not come to America to this conference because I was short of work; I came because God put it into my heart to come. I never attended a series of meetings where I have been more conscious of God's presence and power. When I left home my wife put into my trunk all the sermons she said I could preach, but I have not seen those sermons since I came here." God had given him the message, and he out of a full heart and mind delivered it with power and the demonstration of the Spirit.

Among the many helpful services which I attended was one held especially for ministers in the village church. Mr. Morgan and Mr. Chadwick both spoke, the former on the "New Testament Idea of Preaching." After stating what this was he said: "There is no need today to change the preaching. True preaching is like that of the early day. The point of all preaching is to capture the will of man. This is the first business of the Gospel preacher. To receive his message the preacher must go to God. He has no right to preach unless he has received his message. Get your message, and then declare it in the power of the Spirit. You have nothing to do with results."

Said Mr. Chadwick: "I have been in the ministry twenty-five years, and probably have made more blunders than any man here." In his address he compared the ministries of Paul and Apollos and showed the superiority of the former. Paul was filled with the Holy Spirit; Apollos knew only the baptism of John. He lacked the essential knowledge. Knowledge is good — a preacher can't know too much — but without the baptism of the Holy Spirit he is not prepared to preach the Gospel successfully. His message is only an echo. He said: "Keep near the Cross — this is the heart of the Gospel; preach Christ crucified. The level of a man's preaching is determined by his experience. No man can preach above the level of his experience. The level of his experience will determine the level of the experience of his people. The church is what the minister makes it. If we would have a more spiritual church the ministers must be more spiritual. Arrested Christian life means arrested progress and success in your ministry. God laid it on my heart one winter to preach a series of sermons on the Holy Spirit; this was the beginning of my success in the ministry." About two hundred ministers were present at this service and all were deeply interested and moved. It was a season of great power.

The theme of the preaching during the closing week was holiness. Mr. Morgan and Mr. Chadwick both delivered several sermons upon this subject. Mr. Chadwick preached a straight sermon on Christian perfection, giving the Wesleyan teaching and Wesley's definition — "Pure love alone reigning in the heart and life; this is the whole of Christian perfection." He said an eminent English authority had said that no contribution had been made to the subject of holiness since Wesley. Whatever may be true elsewhere, it is evident that this pearl of doctrines is not side-tracked at Northfield.

There were people present at the conference from all parts of the world and of all denominations, even Catholics, but there was a wonderful unity. While there was a difference in be-

lief, there was no spirit of controversy. They all seemed to be of one mind, and intent on getting all the good they could. The Christian fel-

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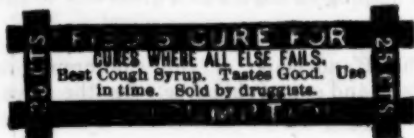
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lowship was delightful. It was indeed a privilege to be present and enjoy the feast of good things. It was a modern Pentecost. Said a farmer to me: "I always spend one week away from my farm in the summer, and there is no place where I can go and receive so much good as at Northfield." Said a minister from Texas at one of the morning meetings, after telling how much he had enjoyed the conference: "If I could not get here otherwise, I would be willing to walk all the way from Texas in order to come." And many said: "I shall come next year and bring all I can with me."

At the closing service, Mr. W. R. Moody, who presided all through the regular meetings and who now takes his father's place, said: "When you go home don't praise Northfield too much, but praise the Master; it is He whom we wish to exalt here." "If there is one thing I dread, it is that Northfield may have a system of theology. I want the teaching of Northfield to be as broad as the Bible, and no broader."

My week at Northfield was a delightful one. I was benefited physically, mentally and spiritually. I came away with the determination to become better acquainted with my Bible, to exalt Christ more, and to honor more the Holy Spirit.

Danvers, Mass.

THE CONFERENCES

N. E. SOUTHERN CONFERENCE

Providence District

Woonsocket.—When the pastor, Rev. L. B. Coddington, and his family returned from vacation, they found that loving hearts and willing hands had accomplished an extensive renovation of the interior of the parsonage as a welcome to them. Thursday evening, Sept. 5, a large company of the congregation gave a welcome home surprise party to Mr. and Mrs. John Wilkins, who have been spending the summer in Cornwall, England. Mrs. Wilkins is the efficient treasurer and also an assistant class leader of the church. Mr. W. H. Parr, Sunday-school superintendent, presented in a very happy speech two souvenir gifts of the Pan-American Exposition to the host and hostess. The Phillips Orchestra furnished music. A collation was served. This church is arranging to hold its accustomed anniversary week in October. The preachers expected are Rev. Messrs. Stenhouse, Nutting, McIntire, Bass, Simon, and Bates (L. B.), and the pastor of the A. M. E. Church, Providence, Rev. C. C. Dunlop.

Pawtucket, Thomson Church.—The re-opening of this edifice after the extensive repairs, re-painting, re-carpeting, and in some degree refurnishing, will show an interior as bright and cheerful as could well be desired. It is due to the pastor, Rev. William Kirkby, who has been loyally supported by his people, to say that he has accomplished a most difficult task and deserves most hearty commendation. The re-opening occurs on Sunday, Sept. 15. Dr. Upham, of Drew Seminary, and Presiding Elder Bass will preach on the occasion. It now appears that every dollar of the expense will be paid before re-opening. A full report will be given later.

District League.—Rev. J. H. Blake, of East Providence, was elected president, and Rev. N. B. Cook, of Warren, corresponding secretary, of the District League at the annual meeting held in East Providence in July.

Scituate.—The Ladies' Union of this church, Rev. J. S. Bell, pastor, on Thursday, Sept. 8, held a sale in Music Hall. In the afternoon they gave a reception to the babies under three years of age. Each little one was presented with a gift. In the evening a grand concert was given, the hall being crowded. The entire day was pronounced a great success, the proceeds amounting to \$150. The society cleared \$120.

KARL.

NEW HAMPSHIRE CONFERENCE

Manchester District

Wilmot Camp-meeting was well attended, and the spirit of the meetings was unsurpassed. The preaching was excellent. Several commenced the Christian life, and some few backsliders were reclaimed. Bills are all paid, and the people are satisfied. Mr. and Mrs. John Cummings, of Enfield, N. H., presented their cottage to the Association for the exclusive use of the

presiding elder, after they are through with it. Mr. Cummings, though a Christian for years, had never been baptized; the rite was performed, therefore, Friday morning at the campground, just before the preaching service. Four new cottages are to be erected before the next session of the camp-meeting on these grounds. This meeting seems to be taking on new life. Much of the success is due to the untiring efforts of Rev. D. E. Burns, Isaac Tenney and Horace Stevens.

Derry, First Church.—"Old Home" Sunday was observed in this church, the Congregational Church uniting with our people. Rev. J. W. Adams preached a very appropriate sermon from Mark 5: 19 and Psalm 22: 4—"Go home to thy friends;" "Our fathers trusted in thee." The Derry paper and the Manchester Union published the sermon, and the people speak very appreciatively of this timely and able effort.

Manchester, French Mission.—Rev. and Mrs. E. J. Palsoul rejoice over the advent of a daughter to brighten and cheer their home. The past quarter 3 persons have been received into this church in full connection and 3 have been baptized. The pastor has married one couple, both being members of the Roman Catholic Church.

Grasmere.—This people are planning to put electric lights in the church at once, and to paint both church edifice and parsonage.

Goffstown.—The work goes well here, and the brethren have arranged to improve the church property by raising the edifice several feet and putting in a good vestry. All they lack is the money, and they hope to raise that without trouble. This is a work very much needed.

Manchester, St. Paul's.—Rev. Samuel McLaughlin, the pastor, has received 8 persons

into membership in this church, and 7 children have been baptized, the past quarter. The new financial plan is working finely.

Manchester, First Church.—Rev. C. H. Farnsworth has received 12 into the church and baptized 5 within a few weeks. Arrangements are already completed to repair the church property and pay the debt. May the good work go on!

Peterboro.—The interest in the special meetings held in some of the outlying districts continues. This church is having a good year. On Monday evening, Sept. 2, Rev. H. B. Copp and wife were tendered a fine reception by Peterboro and West Rindge friends. At 8 o'clock a large company called at the parsonage, and, later, repaired to the vestry where the victims of the genuine surprise were made recipients of various gifts. On behalf of the Peterboro friends Miss Edith A. Wilkins presented them with a bouquet of flowers and a sum of money. Rev. D. J. Smith, of West Rindge, made a like presentation from friends in both the Methodist and the Congregational churches of Rindge. These people took a carriage ride of ten miles to enjoy this pleasant occasion. The gifts were accompanied by bright, sparkling speeches and were replied to in a very happy way by Mr. and Mrs. Copp. Refreshments were served, and the guests departed with best wishes for the pastor and his wife.

C.

Concord District

Groveton Camp meeting Notes.—The best and most successful meeting in many years.

The reason? The people were interested. A large company of preachers were present who remained through most of the week, and worked with great earnestness.

The first meeting on Monday evening was the

A Corset that Cannot Break at the Waist.

It matters not what the style of a corset is, or what it is made of, if it breaks at the waist line it is rendered uncomfortable and useless.

The Cresco Corset

is disconnected in front at the waist line, and has elastic gores at each side, so it cannot break at the waist. Suitable for any day and all the day. Good to work in, walk in, or rest in. It is shapely, comfortable and durable, and as it cannot break at the waist, it is the *Cheapest Corset a Lady can buy.*

Where the Cresco is not kept by dealers it will be sent postpaid for \$1. *Drab or White, Long, Short or Medium Length.* The next time you buy a corset try the Cresco.

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Reduced Prices to Minsters' Families.



CURLED HAIR



A cheaply-made mattress is a ghastly affair. It mats down in a month, and when you start to make it over you find there isn't enough left of it to upholster a crutch.

Live South American horse hair is the very cheapest of all fillings for a mattress that is expected to wear for any length of time. You can make over such a mattress half a dozen times, and it is always luxurious to the tired body.

We make (in our own shop) every hair mattress we sell. We quote the lowest prices for hair, and we guarantee the workmanship. Only the best expert labor is ever employed on our mattresses.

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token of what was to come. God was present. Seven pastors were in that first service.

A strange statement: Some of the baser sort have been of the opinion that this meeting was held to help men trade horses, and give them a chance to drink rum. A few years ago the horse jockeys were driven away, and this year the selectmen of Groveton had an injunction on all the liquor-sellers. This was an advantage for the sobriety and order of the meetings, so that no one was arrested, though some were there who had the evil spirit with them. A few men were heard uttering prophecies, declaring that this was probably the last camp-meeting that would be held; for the managers had driven off the jockeys, and now had an injunction on the liquor-dealers, and unless these things were changed, this would be the last meeting. This is the first time we were aware that the camp-meeting was dependent on these things for success. How much we can learn as we go along!

Rev. H. E. Allen made a good leader for the meeting while the elder was absent. Things had to move, and go lively at that.

No camp-meeting around had better or stronger preaching than this one.

Rev. S. E. Quimby was present a couple of days and conducted the altar services.

Vermont Conference furnished us two wide-awake and helpful young men in Rev. Messrs. Flint of Guildhall and Smiley of Bloomfield. Work must move where they are.

Rev. W. F. Ineson led the song service in the absence of Rev. J. L. Felt. He is a fine leader.

The order in the meetings and about the grounds was very good. Not an arrest was made — the first time in several years we have had such a record.

This ends the camp-meeting season for the year. All three of the meetings — Colebrook, Weira, and Groveton — were better than usual. May the after results be seen in the salvation of many!

Jefferson. — Rev. C. E. Clough has a strong hold on the people of this charge. The summer congregations have been very good. They are now beginning to scatter, and in a few weeks the church will have only its own company. Pastor and people are considering what they can do to promote the work of revival.

Personal. — Rev. S. E. Quimby's appointment to Littleton will not preclude his being of service in evangelistic work to some of the pastors not too far away, if they need him. He will not thereby neglect the work of the charge to which he goes.

Up the Heights. — You are there when you reach the top of Mt. Washington. Somehow we want to go about once a year. We do not always succeed in gratifying our desire, but always have the desire. This year, when the camp-meetings were ended, we thought it good to get as near the stars as we could, and for this part of the world the nearest point would be the top of the mountain. As it is not good for man to be alone, we sought company. The most satisfactory one we could find was a woman who, day in and week out, "stays by the stuff" in the Manchester home. She coming one way from Bethlehem and we another from Lancaster, our meeting point was at Fabyan's. The day was warm and beautiful. A company of seventy boarded two trains at the base station for the climb. If you have ever been up, you know how slowly they travel. A man could walk as fast and get there as soon if his power would only hold out. But steam has the advantage of lungs and heart in this. Our genial and popular conductor, Mr. Browley, was always ready to point out places of interest to all the passengers, so that he added much to the pleasure of the trip. An hour and a half brought us to the summit. The mountain was clear. In the distance it was very hazy, so that only dim outlines were visible, but all near-by points were in full view. So clear was it that we could almost have distinguished the outlines of a man on the summit of Madison, the most distant peak of the Presidential range. We took in all the points of interest, one of the chief ones being a splendid dinner. The spot where Ormsby



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This offer will challenge the attention and consideration, and afterwards the gratitude of every living person who desires better health, or who suffers pal s, ills and diseases, which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. You must not write on a postal card. In answer to this address

THEO. NOEL COMPANY, 527, 529, 531 W. North Ave., Chicago, Ill.

perished in the terrible storm of June 30, 1900, is scarcely more than three hundred feet from the Summit House. It is marked by a white cross, and also a bronze tablet imbedded in a rock. Down by the Lake of the Clouds is the place where Curtis was found. This was too far away for us to visit, so we contented ourselves by looking in that direction. Did you ever see a man slide down the mountain on the cog rail? It is quite a thrilling trip. Only the employees of the road are allowed to do it. The distance is three miles; the quickest time ever made is three minutes and forty seconds; but they usually take ten minutes. If the traveler should lose his head and control of his board, it would mean almost certain death.

The old Tip-top House, built in 1863, still stands. To look at it now, one wonders how any one was ever cared for within its walls with any degree of comfort. The conveniences of today were not there, surely. But the rare enjoyment sought for was no doubt found. The contrast between this old structure and the "New Mt. Pleasant" now being constructed, that is to cost a million and a half of money, is not to be thought of in the same day. At 1.45 the train started down the mountain. It takes as long to go down as up, the same rate of speed being maintained both ways. On reaching the base station and taking the train there waiting, it is only a few minutes until we have covered the distance of eight miles and are again at Fabyan's. This is the fifth time we have been on this mountain — three times by rail, once by team, and once on foot. It never loses its charm. At Bethlehem Junction we allowed our good wife to go her way to Bethlehem, while we went on for the Sunday work of a presiding elder at Jefferson and Lancaster.

Lancaster. — The pastor and wife are away for their vacation. This Sabbath morning Dr. A. W. Wark supplied the pulpit, preaching a most acceptable sermon. The people say he never preaches a poor sermon. While busy with his profession, he finds time to make careful preparation. More local preachers of this kind could be used to advantage. We found a fair congregation in the evening to whom we talked. The pastor, Rev. J. L. Felt, is on the winning side of the church debt. He means to be present at its funeral, not with tears of sorrow, but with songs of thanksgiving.

Of Interest to Epworth Leaguers. — A great fair is to be held in Boston early in November for the benefit of the Deaconess Hospital, in which it is desired to interest all the Epworth Leagues. Each League is asked to contribute at least one doll baby and its clothes. This can certainly be done, and we hope not one League on the district will fail to do something. Let

pastors who read this note lay the matter before their chapters at once.

Anniversary at Ashland. — Saturday evening, Sept. 7, this church observed its fifth anniversary as an organized society. In the early evening was held a most profitable love-feast service. Later Mr. D. C. Hill gave a history of the church, while the pastor delivered a brief sermon on "The Successful Church." Letters were read from Rev. J. A. Boyler, who was in charge at the organization and from Rev. G. M. Curl, who was at that time presiding elder and one also from the present presiding elder. The history shows that the membership is now more than seven times as large as the first year, while the pastoral support has increased nearly five-fold. All departments of the church are in fine working order and the outlook for the future is bright. The outpost at Holderness is doing well. The pastor, Rev. E. C. E. Dorion, has shown himself a most skillful workman.

Swiftwater and Benton. — The Benton church has had one side shingled, a new platform built at the entrance, and a new fence on three sides of the lot. At Swiftwater they have \$15 in hand toward painting the church. This has all been done since Sept. 1. Rev. W. Arthur Hudson is pastor. The White Mountain Preachers' Meeting is to be held at Swiftwater, Oct. 14-15. B.

MAINE CONFERENCE

Augusta District

Kent's Hill Seminary. — Rev. W. F. Holmes writes: "The opening prayer-meeting for the school year, held Sept. 5, was the best since I came to Kent's Hill. About sixty were present, and a deep interest was manifested. One student, a bright young man, felt that his influence had been against rather than for Christ, and asked the prayers of those present that he might consecrate himself anew. Another, a member of the senior class, rose for prayers, expressing his deliberate purpose to enter upon the Christian life. A large number participated in prayer and testimony. It was a good beginning. The new professor in Latin, Albert I. Oliver, of Boston University ('99), is making a fine impression, and will be a valuable accession to our religious work."

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Over the Boston & Albany, through the most beautiful section of Massachusetts, through the Berkshires, down the Hudson River on either day or night boat; the Fall River Line's palace steamers "Puritan" or "Priscilla," Friday or Saturday nights, arriving in Boston the next morning, at 7 A. M., all for \$5.00. Address for leaflet

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CHURCH REGISTER

HERALD CALENDAR

Augusta Dist. Min. Asso. at Farmington, Me.,	Oct. 7-9
Providence Dist. Min. Asso. at Haven Church, East Providence, R. I.,	Oct. 14-15
Bangor Dist. (Southern Div.) Min. Asso. at Sangerville, Me.,	Oct. 14-15
Norwich District Epworth League Convention, at Rockville,	Oct. 15, 16
New Bedford Dist. Min. Asso. at Centenary Church, Provincetown,	Oct. 21, 22

POST OFFICE ADDRESS

Mrs. E. O. Thayer, Conference treasurer W. H. M. S.,
150 Coyle St., Woodford, Me.

HISTORICAL RELICS AND CURIOS. — At the fair in aid of the Deaconess Hospital there is to be an exhibit of articles of historic interest. If any of the readers of this paper know of anything of this description that could be borrowed for this purpose, they will confer a favor by writing to

Mrs. R. S. DOUGLASS, Auburndale, Mass.

NOTICE. — A young woman desiring to attend school in Boston can find a home in a Christian family in exchange for help in housework. Address A. S. Gregg, care ZION'S HERALD.

Oil Cure for Cancer

DR. BYE has discovered a combination of Oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. W. O. BYE, Drawer 1111, Kansas City, Mo.

WANTED

Christian man and wife to take and run a lunch room in Nashua, N. H. Tenement provided. Good reference required. Address,
Rev. G. W. BUZZELL,
48 Concord St., Nashua, N. H.

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In Wesleyan Building, 36 Bromfield Street. Building has been thoroughly renovated during the summer. Freight and Passenger Elevators. Inquire of
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Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once.
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GENERAL COMMITTEE NOTICE. — The General Committee of Church Extension will convene in Broad St. Church, Columbus, Ohio, at 12.30 p. m., Nov. 6, and will be in session for business until Saturday, Nov. 9. The Church Extension Sabbath will be Nov. 10. All having business with the General Committee please accept notice.

On behalf of Board of Church Extension.
By the Corresponding Secretaries.

For Debilitated Men Horsford's Acid Phosphate

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

NATIONAL ASSOCIATION OF LOCAL PREACHERS. — The 44th annual meeting of the National Association of Local Preachers will be held in the Chestnut Ave. Church, Altoona, Pa., Rev. J. K. Lloyd, pastor, Oct. 12-15. The annual meeting of the Mutual Aid Society will be held on the 14th. A cordial invitation is extended to all local preachers to attend and participate in the proceedings, which will be of an interesting character. Any duly accredited local preacher may become a member of the Association by the payment of \$1 annually.

Entertainment will be provided for all who attend, provided they notify Rev. P. C. Clifford, Altoona, Penn. Members who may not be able to attend are requested to forward their annual dues (one dollar) as early as possible.

GEO. B. JONES, Sec.,
5753 Market St., Philadelphia, Penn.

The stomach and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

W. F. M. S. — RAILROAD NOTICE. — Reduced rates to the annual meeting of the New England Branch at Portland are: Round-trip tickets good going Oct. 8-11, good returning Oct. 9-12 inclusive, two cents per mile from points within twenty-five miles of Portland; one dollar from points twenty-five to thirty-three miles from Portland; one and one-half cents per mile from points more than thirty-three miles. In no case will the certificate plan be used. Tickets are for sale as follows:

In Maine: Brunswick, Bath, Rockland, Gardiner, Hallowell, Augusta, Waterville, Burnham, Belfast, Bangor, Orono, Oldtown, Danville Junction, Auburn, Lewiston, Bucksport, Gorham, Livermore Falls, Readfield, Fairfield, Skowhegan, South Berwick, Kennebunk, Biddeford.
In New Hampshire: North Conway, Lancaster, Exeter, Rockingham Junction, Portsmouth, Somersworth, Rochester, Nashua Junction, Manchester, Concord, Keene, Tilton.
In Vermont: Brattleboro, Burlington, Essex Junction, Montpelier, Royalton, White River Junction, St. Albans, Sheldon Junction, Wells River, Bellows Falls, Bradford, St. Johnsbury.
In Massachusetts: Boston, South Lawrence, Haverhill, Lynn, Salem, Ipswich, Newburyport, Salisbury, Fitchburg, Gardner, Rockport, Worcester, Ayer, Lowell, Hudson, Amherst, Northampton, Pittsfield, South Framingham, Springfield, Brockton, New Bedford.
In Connecticut: New Haven, Rockville, Norwich.
In Rhode Island: Providence, Pawtucket.
Please get tickets at nearest stations on the list.

P. J. WALDEN,
A. L. CUSHMAN, Trans. com.

A September Outing at Lake Winnepe- saukee

During the hot summer months Lake Winnepe-saukee and the surrounding region is ever a source of refreshment and freedom from the sultry and torrid heat of the city, and as the summer lengthens into autumn this popular resort becomes the excursion grounds for all of New England. The discomforts and trials of traveling in the hot weather have all vanished before the cooling breezes of September, and for this reason the ride in the train becomes doubly interesting. The scenery during this portion of the year is magnificent. The natural embellishments which envelop the foliage in the fall have already commenced to appear.

No better season of the year can be chosen to view the White Mountains, and from the decks of the Steamer Mt. Washington, which sails over the lake for a distance of sixty miles, a grand view of the surrounding hills and mountains may be had.

On Saturday, Sept. 21, the Boston & Maine Railroad will run an excursion from Boston. Special train will leave Union Station at 8.20 A. M. for Alton Bay connecting with the Steamer Mt. Washington for a sixty miles' sail on the lake.

Secure your tickets in advance, as the supply will be limited. Tickets will be on sale at City Ticket Office 322 Washington St., until 5 P. M., September 20, and at the Union Station Ticket Office after 6 P. M., September 20, unless supply is previously exhausted.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

A Most Liberal Offer

All of our readers who are sick or in poor health will be interested in the announcement in this issue from the Theo. Noel Co., headed "PERSONAL TO SUBSCRIBERS." This Company is the proprietor of Vitre-Ore, a remarkable mineral remedy, which they offer to send on thirty days' trial to every reader of this paper. Many have used this medicine and are familiar with its merits, but those who have not should not fail to avail themselves of this most liberal offer. The Company is reliable, have what they claim and will do as they agree.

A FEW FACTS

About the New Catarrh Cure

The new Catarrh Cure is a new departure in so-called catarrh cures because it actually cures, and is not simply a temporary relief.

The new Catarrh Cure is not a salve, ointment, powder or liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

The new Catarrh Cure is superior to catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new catarrh cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, gualacol and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full-sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merits of Stuart's Catarrh Tablets.

A little booklet on cause and cure of catarrh sent free by addressing F. A. Stuart Co., Marshall, Mich.

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HENRY P. MAGILL, Sec. and Mgr.

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Write Manager for terms and do not longer support stock companies.

Dedication at Enosburg Falls, Vt.

One of the interesting events in Vermont Methodism has just taken place. On August 27 and 28 the remodeled Methodist Episcopal Church at Enosburg Falls was dedicated. The edifice had been in process of reconstruction for nearly a year. During the larger part of this time services were held in Opera Hall. When the time of dedication came there was general rejoicing. The occasion was graced by the presence of a large number of clergymen representing several different religious denominations.

The first edifice was built nearly thirty years ago, when Rev. O. M. Boutwell was pastor, and to him much credit is given for the work then accomplished. It was a special delight that he was able to be present on the occasion of the dedication of the second edifice, and review



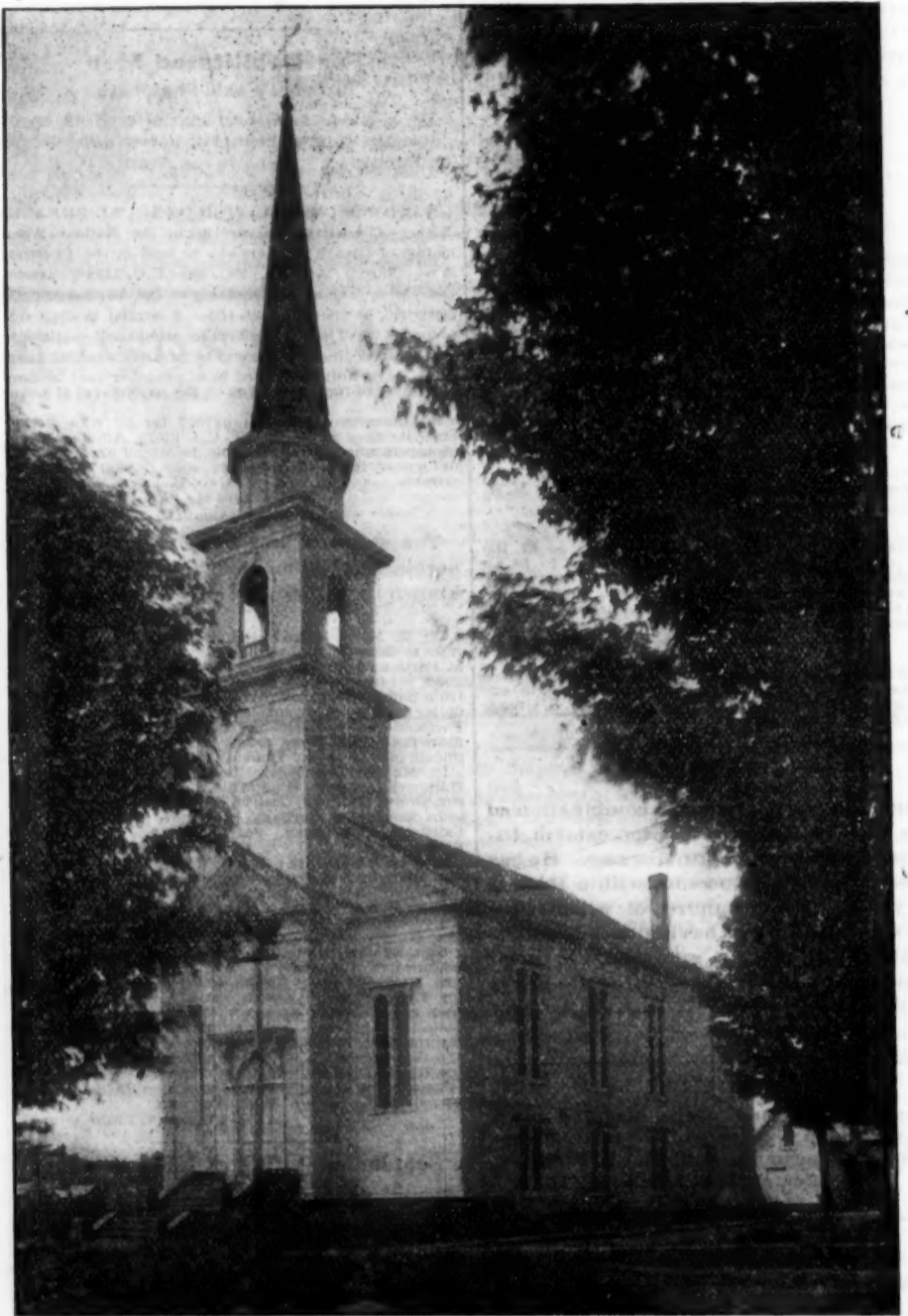
REV. L. OLIN SHERBURNE

for his hearers the struggles incident to the building of the early church. A few of those associated with him in his early labors survive, and were present to rejoice with him in what their eyes were permitted to see. An inspiring letter from Rev. G. E. Smith, of Sauk Centre, Minn., a pastor of more recent years, was read, which was greatly enjoyed by all. The dedicatory prayer was offered by Rev. J. A. Sherburne (father of the pastor), who for more than half a century has been a member of the Vermont Conference. The prayer was most impressive. Rev. A. H. Tuttle, D. D., of Summit, N. J., preached the dedicatory sermon, and fully sustained the enviable reputation he has won for himself as a great preacher. The sermon was strong, simple, intensely spiritual, and entirely worthy of the occasion. The singing, under the direction of Mr. M. Burton Yaw, of Montreal, was well received.

The present building is practically new with the exception of the frame, which was found to be in prime condition. The structure was enlarged by the addition of twenty-one feet. Mr. W. R. B. Wilcox, of Burlington, was the architect, and his services are much appreciated. In construction the cellar was excavated to the depth of seven and one-half feet, a new wall laid, new chimneys built, thorough drainage upon scientific principles secured, the floor cemented, and two large furnaces provided. In every respect the basement is worthy of inspection. The inside work throughout was done under contract by the Champlain Manufacturing Company of Burlington, and reflects great credit upon the Company. All details received the most careful attention. The first floor contains a model kitchen thoroughly supplied with everything that could be desired; a ladies' parlor, separated from the main vestry by doors sliding upward; a large and well-lighted toilet room; and a room for the primary class of the Sunday-school. These rooms are entirely new. The floors are of Southern pine, the wainscoting ash, and the ceiling spruce. These are finished in the natural woods. More pleasant or more convenient rooms for the purposes for which they are intended, the writer has never seen. There is a rear entrance to the kitchen, and a

side entrance to a hall which gives access to the basement, all the rooms of the first floor, and a flight of stairs connecting with the library upon the floor above. A broad flight of steps connects the main vestry with the vestibule upon the floor above. The vestibule itself is finished

Hon. M. P. Perley and Hon. Olin Merrill were the largest supporters in both time and money. Without their interest and supervision the present building could not have been erected. The society numbers 170 members, is thoroughly organized, pays its bills promptly, and is one of



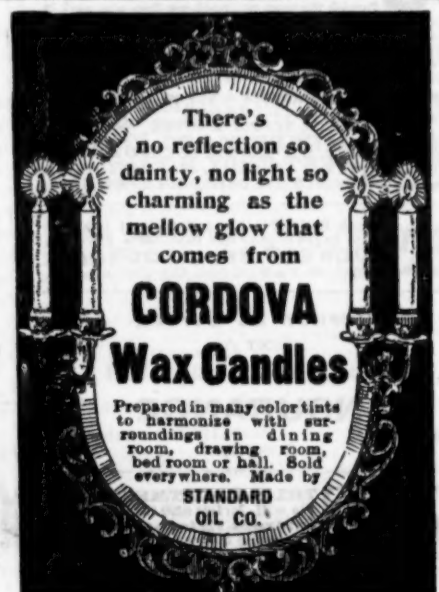
METHODIST EPISCOPAL CHURCH, ENOSBURG FALLS, VT.

in cypress, stained to represent antique oak. The audience-room is finished in birch stained to represent mahogany. This includes the casings, wainscoting, and panels on walls and ceiling. The walls are cream-tinted, outlined with a narrow tracery of brown stenciling. The choir-room may be found upon one side of the rear end of the building, and the library upon the other, with the organ-loft between. The audience-room is newly carpeted in green and old gold, while substantial and elegant pulpit furnishings adorn the spacious platform in front of the organ loft. The leaded windows are provided with transoms, and the chimneys with ventilators. The entire building is thoroughly lighted with electricity. The Ladies' Aid Society purchased the pipe organ of Hook & Hastings, at a cost of \$1,350.

There is no debt upon the church, the organ is already nearly half paid for, and provision has been made by which the interest is being paid upon the balance. The property could not be duplicated for less than \$12,000. The building is one of the most commodious and best appointed in the Vermont Conference. The people have worked unitedly for the accomplishment of this most desirable end. Many have sacrificed, but have done it gladly. Who has sacrificed the most only God can know. Mr. Wm. H. Billado was the general solicitor for funds,

the most benevolent societies to be found anywhere.

L. OLIN SHERBURNE, Pastor.



“DEADLY OPEN CAR WINDOW”

SAMUEL H. PYE.

A RECENT article on “The Deadly Open Car Window” is a timely one, and the subject deserves special consideration. I know of no more dangerous procedure on the part of unthinking or selfish people than the habit of opening car windows and exposing the parties sitting behind them to a draft that means nothing less than pneumonia.

My duties require me to spend so much time in railway carriages that I have earnestly sought a remedy or preventive for this dangerous exposure, and as I have found what I term a “counter irritant,” I give it to your readers in the hope that it may prevent much suffering. If you will carry a copy of ZION'S HERALD, or any approximately good paper with you, and simply open it out its full length and hold it securely against the back of the seat in front of you, thus directing the current of air to the back of the neck of the offending party, you will find a very quick relief from this annoyance. I have used it a number of times, and while it occasionally subjects me to a freezing look on the part of the sitter on the front seat, it generally results in a hasty closing of the window.

Chicago, Ills.

Mrs. McKinley's Bravery

IT is unspeakably touching to see the poor, gentle woman, who is so weak herself, try to nerve herself for meeting her husband without breaking down. She has been told that his very life may depend upon her bravery, because his constant and greatest anxiety is for her. I have seen her just before the door to the sick room was opened stand gathering all her energy and force of self-command together with an effort that was fairly pitiful to behold.

Once as the door was about to be opened a shiver seemed to run all through her, and she was so shaken by sobs she could scarce control that it seemed as though she were going to break completely down. She clenched her teeth, however, and with her handkerchief pressed to her lips, which were quite white with emotion, she said out loud, but to herself: “Oh, I mustn't, I mustn't; they tell me I mustn't, and I won't! I won't!” and she did not, the brave little woman. She got herself all together again, and when she went into the room she was outwardly nothing but calmness and quietness itself.

It is impossible for those who do not know the marvelous tenderness there is between this husband and wife to understand what the suffering of each is to the other. The one thing that preys upon the President's mind is his anxiety for the effect upon Mrs. McKinley of the ordeal which he is going through. And what it is to her to be separated from him is more than can be appreciated except by those who know how constantly she has leaned upon him for years. It is as though the very foundations of everything were pulled away when he is away from her. I never knew anything like such a touching devotion as there is between these two. I think nobody ever did.—COL. WILBUR C. BROWN, in *New York Sun*.

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— Emerson says: “If a man wishes friends, he must be a friend himself.” William McKinley evidently believed this sentiment. A man who doesn't stand by his friends in religion, in politics, in business and in social life, in adversity and prosperity, has something lacking in his make-up, which prevents a successful and perfectly rounded life. President McKinley met this test in a superb and striking manner.— *Boston Globe*.

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Editorial]

[Continued from Page 1190.]

pit of First Church, Chattanooga, during the absence of the pastor, Rev. Dr. J. M. Taber, in Europe, received generous and flattering expressions of appreciation at the close of his service. A reception was tendered him in the parlors of the church, and he was presented resolutions of high consideration passed by the official board, and a fine gold watch.

— Rev. W. A. Mayo, pastor of City Point Church, South Boston, is sick with typhoid fever. We are glad to report, however, that he seems to be improving.

— Celestine Sullivan, a newspaper man of Atchison, Kan., has been appointed by the Catholic University at Washington to promote Catholic education in the Philippines. Mr. Sullivan will stay there three years, establishing Catholic schools similar to those in the United States.

— Mr. and Mrs. J. H. Neff announce the marriage of their sister, Adelaide Amelia Green, to Rev. Wilbur Nesbitt Mason, pastor of Epworth Church, Cambridge, on Wednesday evening, Sept. 4, at Kansas City, Mo. Mr. and Mrs. Mason will be at home after Oct. 15, at 47 Wendell Street, Cambridge.

— The death of Dr. William McDonald, of West Somerville, leaves only one of a revered and beloved quartet of Methodist ministers, who lived, for a time, as neighbors, in most delightful fellowship. Drs. Hatch, Traiton and McDonald are gone, leaving only the St. John of the New England Conference.

— Rev. T. W. Bishop, in a note written from Torquay, in the south of England, Sept. 1, says: "We had a fine passage and a delightful ship's company. It was not the purpose of either my sister or myself to go to the Continent. We have coached it through the English lake district and the Scottish lakes and Trossachs leisurely. Such coaching, and such superb weather! They would warm the cockles of your editorial heart. We are very well, and are working our way slowly around to London, where we may take a look into the Ecumenical and late in the month start for home."

— Rev. J. F. Mears sends word that he has written Presiding Elder Knowles that he is obliged to give up work at Spencer on account of ill health. The doctors attribute his sickness to overwork, and advise a complete rest in order to recuperate. He has not been able to preach for three months. The people of the church and community have been exceedingly thoughtful of his welfare and have done everything possible for his comfort and restoration. Few pastorates have opened so auspiciously. For this reason it is quite trying for him to give up the work. Mr. Mears and his wife intend to spend the next six months with their daughter, Mrs. J. H. Norris, in South Norwalk, Conn. Mr. Mears has always done faithful work and has endeared himself to the members of the Conference and the several charges he has served. He and his family may be assured that they will be remembered at scores of family altars during this period of rest and recuperation.

— In 1893, while Dr. Daniel Steele was in Chicago giving Bible readings, he attended a course of lectures on "The Making of the West," given by Theodore Roosevelt, then U. S. Civil Service commissioner, and was so impressed with the young man and his remarkable knowledge and ability, that he made this prediction to his wife: "That man will some day be President of the United States."

— We have not seen finer or more just and prophetic words than these from Congressman McCall of Massachusetts. Referring to the assassination of McKinley, he said: "One of God's finest gentlemen has gone out of the world; one who in every part of his nature was as sweet and gentle as a child. The American people have indeed suffered a terrible loss, but their government is beyond the reach of assassination, and will move on without interruption." And Senator Tillman, the battle-axe of South Carolina, says that "President McKinley was the most lovable man he ever knew."

BRIEFLETS

Dr. Borden P. Bowne, dean of the graduate department, will deliver the address at the opening of the College of Liberal Arts, on Friday morning, at 9 o'clock.

The tolling bell is always solemn and sad; but was it ever listened to with so great a sense of personal sorrow and bereavement as when on Saturday morning, between two and three o'clock, in so many cities, it rang out the announcement that President McKinley was dead? It seemed to some as if they must seize the ominous tongue and silence it.

That was an impressive scene in front of a newspaper office in Chicago a little after two o'clock A. M., when the announcement of the President's death was made on the bulletin board. Immediately the hymn, "Nearer, my God, to Thee," was sung by the throng. When the singing of the hymn ceased there was a pause. Many were in tears. A college student then bared his head and prayed aloud. The great crowd listened, and when the student ceased some one started to sing "America," the people joining in. After the singing all quietly dispersed.

The list of indictments returned by the Kennebec County Grand Jury at Augusta, Me., Sept. 12, furnishes a pronounced and unquestioned commentary upon the non-execution of the prohibitory law in that State, except as it is so faithfully and effectively executed by Sheriff Pearson in Cumberland County. Two hundred and fifteen indictments were returned by the grand jury, of which two hundred were for alleged violations of the prohibitory law. It is said the county attorney has been "nerved on by the temperance agitation throughout the State," superinduced by Joseph H. Manley, who recently avowed in an interview that all laws on the statute-books should be enforced. It is hoped that this "nerving on" may be applied to the other counties.

One of the leading Methodist ministers of this city, referring in his pulpit to the dastardly assassination, after criticising justly "yellow journalism" for its misrepresentation and malignant abuse of President McKinley, asked with impressive force if the violent wing of the Prohibitory Party was guiltless in the matter. This Methodist minister believed that the vituperative abuse which extreme Prohibitionists had heaped upon the President had served to prejudice and helped to inflame a certain dangerous element in society.

Our readers can form no adequate idea of the pressure which has been brought to bear upon this office in order to keep them promptly and properly informed regarding

the stirring and history-making events of the hour in our own country, and the proceedings of the Ecumenical Conference at London. To our meagre editorial force the days and nights have been all too short for performing the work so imperatively demanded. If in this crisis some minor matters are inevitably overlooked or delayed, we are assured of the indulgence of our readers.

Methodist pulpits everywhere are bearing tender and generous tributes to the magnificent qualities of the dead President. These tributes, no doubt, are the more natural and deep because he belonged to our church family, having been a member of the Methodist Episcopal Church since his early manhood, and for several years he was a local preacher. He was a constant attendant upon the services of our church and a loyal supporter of all its institutions.

The *Springfield Republican* quotes with much force these words from Lowell in prophesying that President Roosevelt will give the country a wise and safe administration: "It is a proverb that to turn a radical into a conservative there needs only to put him into office, because then the license of speculation or sentiment is limited by a sense of responsibility."

We are gratified to receive the following note from Rev. W. R. Davenport, principal of Montpelier Seminary, under date of Sept. 15: "We have 188 students enrolled at Montpelier Seminary—a larger number than at any time before for ten years past; and the number will probably nearly or quite reach a round 200 before the term closes. There are twenty-nine in the class beginning Latin, and also six additions to the senior class, while every department of the school is full of enthusiastic and eager students. The school spirit seems to be excellent, and our eyes are toward the morning. My own health is gaining, and the newspaper reports of my condition, while intended to be correct, were overdrawn. I am working fourteen hours a day, and never happier in trying to do the Lord's will than now."



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